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The Christian Century

Published Weekly

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The Minister and the Church
Moseley, Man on Horseback
Editorials

From Philosophy to Revelation
By Edwin Lewis

What Chance Has Democracy?
By Harry R. Rudin

Are Students Losing Their Religion?
By Ruth Davies

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In This Issue

EDWIN LEWIS

is professor of theology at Drew Theological Seminary and is the author of many books most of which are mentioned in the text of his article. Dr. Lewis has been invited to contribute to our current "testimony meeting" as a representative theologian from an evangelical denomination who has also been affected by contemporary trends in Continental theology.

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Coming

Future contributions to the series, "How My Mind Has Changed in This Decade," will appear in the following order:

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The CHRISTIAN CENTURY

June 14, 1939

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1939 in the United States. All rights reserved. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

June 9-16. Annual Meeting, Methodist Foreign Mission Conference, Swarthmore College, Swarthmore, Pa.
June 11-14. Nebraska Disciples Conference, Fairbury.
June 11-14. Ohio Universalist Convention, Norwalk.
June 11-18. Nebraska United Older Youth Conference, Milford.
June 12-23. Oklahoma Institute of International Relations, University of Oklahoma, Norman.
June 13-15. Montana Disciples Convention, Billings.
June 13-19. California Conference, Methodist Church, San Francisco, Cal.
June 13-24. Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.
June 15-18. Twenty-fifth June Conference, League for Industrial Democracy, Forest Park, Pa.
June 16-18. Youth's Temperance Council Encampment, Medicine Lake, Minn.
June 16-18. South Dakota Disciples Convention, Sioux Falls.
June 17-24. School of Missions, Winona Lake, Ind.
June 18-20. Midwestern Convention, Unitarian Laymen's League, Conference Point, Williams Bay, Wis.
June 18-23. Church Conference of Social Work, Buffalo, N. Y.
June 18-28. Pacific Northwest Institute of International Relations, Reed College, Portland, Ore.
June 19-22. South Idaho Disciples Convention, Twin Falls.
June 19-23. Nebraska Christian Rural Fellowship Institute, Lincoln.
June 19-23. Presbyterian Synod of Pennsylvania, Chambersburg, Pa.
June 19-30. Interdenominational Conference on the task of the church in community building, Blue Ridge, N. C.
June 20-23. Youth's Temperance Council Encampment, Clarkston, Wash.
June 20-25. Northern Baptist Convention, Los Angeles, Cal.
June 20-30. Mills Institute of International Relations, Mills College, Oakland, Cal.
June 21-26. Youth's Temperance Council Encampment, West Nottingham Academy, Md.
June 22-25. Youth's Temperance Council Encampment, Camp Rainbow, Conn.
June 23-27. Youth's Temperance Council Encampment, Camp Massapoag, Mass.
June 24-July 1. Youth's Temperance Council Encampment, Grantham, Pa.
June 25-July 2. Ozark Mountain Bible Conference, Inspiration Point, Eureka Springs, Ark.
June 25-July 7. Unitarian Young People's Conference, Isle of Shoals, N. H.
June 26-28. Ohio Ministers' Institute, Lakeside.
June 26-29. Kansas Ministers' Institute, McPherson.
June 26-30. Thirteenth New England Interdenominational Rural Workers' Conference, Ocean Park, Me.
June 26-July 5. Carolina Institute of International Relations, University of North Carolina, Chapel Hill.
June 27-30. Youth's Temperance Council Encampment, Akron, O.
June 27-July 1. Youth's Temperance Council Encampment, Camp Daniel Boone, Ky.
June 27-July 2. Oregon Disciples Conference, Turner.
June 27-July 7. New England Institute of International Relations, Wellesley College, Wellesley, Mass.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, JUNE 14, 1939 NUMBER 24

EDITORIAL

IT TOOK three opinions for the Supreme Court to uphold the rights of free speech and free assembly in Frank Hague's barony of Jersey City, but by the time the third had been delivered the job had been done with a thoroughness calculated to impress even Mr. Hague.

The Constitution Invades Jersey City

The New Jersey boss has been given a long-needed introduction to the Constitution of the United States. Perhaps it will have an effect upon his later conduct. The case which finally reached the highest court arose out of the refusal of the Jersey City police to permit the C.I.O. to hold meetings or distribute literature without the sanction of the chief of police. Since Mayor Hague did not intend to permit C.I.O. organizers to operate in his city, it scarcely needs to be said that the police chief's refusal of permits was followed by the arrest of some C.I.O. workers and the forcible expulsion of others. The American Civil Liberties Union joined with the C.I.O. to test Hague's power. "It has been explicitly and repeatedly affirmed by this court without a dissenting voice," says the decision, "that freedom of speech and of assembly for any lawful purpose are rights of personal liberty secured to all persons, without regard to citizenship, by the due process clause of the fourteenth amendment." Frank Hague is not the only American who needs to be reminded of constitutional facts of that nature.

Franco Reported to Be Executing Thousands

AT THE CLOSE of the fighting in Spain several hundred Protestant leaders in this country appealed to the pope to use his influence with General Franco to avert a threatened massacre of the victorious general's former opponents. The appeal aroused considerable indignation in some Catholic quarters in this country. Latest reports indicate, however, that there was every reason for the fears expressed in the Protestant document. Richard Mowrer, correspondent of the *Chicago Daily News,* reports that executions are proceeding throughout Spain at an average rate of approximately three hundred a day. More than 1,200,000 Spaniards have now been "classified" for punitive action, and between three and four thousand courts martial are being held daily in Madrid alone. Mr. Mowrer quotes a typical newspaper comment, taken from the *Ibierro a Bilbao* of May 30, as promising that "there will be neither pardon nor pity, for this would be treason." And the leading newspaper of Burgos is quoted as saying that "the oft-proclaimed generosity of the caudillo cannot be extended to those who have stained their hands with blood, or to the promoters and those responsible for the terrible drama just ended." Reports persist that many of those being condemned to death as "communists" are republicans who took little if any part in the active fighting. Savage reprisals of this sort will hardly help the campaign, now under way in this country, to build Franco up as a statesman and national leader of imposing proportions.

Thunder from the Anglo-Catholics

NOT ALL Episcopalians are happy about the course which negotiations for union with the Presbyterians are following. Our friends of the *Living Church* seem especially upset and have come out with a long editorial in which, while not quite suggesting that the whole union effort be called off, they suggest that it is time to hang up a sign in the vicinity, "Slow—men at work." The thing which seems to have made the *Living Church* especially unhappy was the speech made by Dr. Howard Chandler Robbins to the recent Presbyterian General Assembly and the interpretation of the status of the theory of apostolic succession given his fellow commissioners by Dr. Hugh Thomson Kerr, chairman of the Presbyterian commission. Dr. Kerr is reported to have said that the theory of apostolic succession is not held seriously by scholars in either church, and Dr. Robbins to have assured the Presbyterians that "there can be no question of imposing upon Protestants as a condition of reunion the acceptance of a definition of episcopacy and apostolic succession such as we ourselves have never been required to accept." In the light of replies which the Lambeth Conference of 1930

gave to the Eastern Orthodox Church when questioned on this same matter, the *Living Church* believes that such approaches to the Presbyterians smack of disingenuousness, if nothing worse. "We pose this question," it says. "Is it intellectually honest for the Episcopal Church to represent to the Eastern Orthodox that it believes in the historic threefold ministry as a part of the sacramental system of the church and as an expression of the church's belief in the apostolic succession, and represent the exact opposite to the Presbyterians?" Our Anglo-catholic neighbor from Milwaukee is also badly upset by its discovery that, at a union communion service with Presbyterians in the diocese of California, Bishop E. L. Parsons, who is chairman of the Episcopal commission on approaches to unity, permitted the use of grape juice. This, to the *Living Church,* is "substituting a soft drink for the element prescribed by our Lord himself in establishing the holy eucharist." One or two more lapses like this and the Anglo-catholics may be expected to take the warpath in full paint.

Who Won the Spanish Civil War?

BOTH Germany and Italy chose May 30 to put in their public claims as the real victors in the Spanish civil war. Articles which appeared in all leading German papers on that day told how German air forces had been sent to the help of General Franco almost before the fighting started, and how that help had been expanded right up to the final battles. At the same time a Milan magazine was appearing in which an article by Count Ciano, Mussolini's son-in-law and foreign minister, gave the principal credit to the Italians. The Italians claim to have entered the war a few days earlier than the Germans. The date for the outbreak of the war is generally set at July 18, 1936, which was the day the Moorish legion revolted in Morocco. According to Count Ciano, Italian planes were in action by July 25, bombing the republican fleet and thus preventing it from stopping the transfer of General Franco's troops from Africa. The first German air contingent did not sail from Hamburg until July 31. However, a delay of thirteen days will hardly come under the head of "protracted." By November the Germans had a complete air corps in Spain, consisting of 6,500 men with seven squadrons of planes of different types, six batteries of anti-aircraft guns, communication equipment and secondary planes and parts. Count Ciano is still wary of giving figures, but boasts that Italian aviators had a total of 135,265 flying hours, taking part in 5,318 bombings and 266 combats in which they brought down 943 enemy planes. Total Italian losses are announced as 3,327 dead and 11,227 wounded. It is clear from the German reports that the principal contribution made by Hitler's forces was in the air and in the training of officers for the rebels. Fifty-six thousand young Spaniards are reported to have received German training. Mussolini's legions, on the contrary, seem to have engaged in every sort of fighting on land, sea and in the air. After all the denials while the fighting was going on it is just as well that these German and Italian reports should now have been made public. They prove conclusively that, as a Spanish uprising, Franco's revolt had no chance. It was only the direct intervention of the fascist powers that brought down the Spanish republic.

Townsend Plan Defeated

DESPITE the reluctance of many congressmen to go on record, the Townsend plan for old age pensions was forced to a vote in the House of Representatives last week. It lost. The vote was 302 to 97. But the important fact was not that the plan lost. The important fact was that one-third of the Republican members of the House voted for it, and that most of its support came from congressmen elected in 1936 and 1938. There is a tendency in the liberal press to laugh at the Republicans, who claim to favor economy, for having supplied so large a part of the Townsend vote. With only a fifth of the Democratic members willing to approve this fantastically expensive scheme, Republican devotion to cutting the costs of government does not appear impressive. More significance, however, attaches to the fact that, without regard to party labels, Dr. Townsend drew so much of his backing from congressmen who have recently come from the people. Such a vote should be read as handwriting on the wall. It means that higher old age pensions are in prospect no matter what party is in power. It means that taxes for old age security are going up. With an industrial order which tends to throw men on the scrap-heap at fifty—and sometimes before that—this demand for generous old age pensions is as inevitable as sunrise, and as hard to stop. The outcome may not be the Townsend plan. As that plan came to the floor of Congress last week, it would have required additional taxes of $19,200,000,000 a year, according to the chairman of the ways and means committee, to have provided its $200 a month for 8,000,000 pensioners. Another plan, of a more practical nature, will have to be substituted. But greatly increased old age pensions are on the way.

Russia Turns Down the British Proposals

RELYING on the assurances which Mr. Chamberlain had given to Parliament, it was asserted in these columns last week that a three-party military pact between Great Britain, France and Russia was about to be signed. Mr. Chamberlain's assurances, it now develops, were premature, and our comment was accordingly in error. For on May 30 Mr. Molotov, who now doubles in brass as premier and foreign commissar of the Soviet Union, delivered a speech to the Supreme Soviet which not only turned down the British proposals but made it doubtful whether an agreement can be reached on the basis of revised offers. The Molotov speech came as a terrific blow to the British and French cabinets, although both London and Paris have rallied manfully and are now trying to minimize its importance. Nevertheless, the fact remains that Mr. Molotov not only rejected the British proposals —which Mr. Chamberlain considered so generous that he had told Parliament they would surely be accepted— but he dwelt significantly on the wisdom of Stalin's warn-

ing against pulling British chestnuts out of the European fire, he threatened that Russia might resume negotiations with Germany, and worst of all he openly threw doubt on the genuineness of the British desire to stop the agressions of the axis powers. At the moment, therefore, the future of Mr. Chamberlain's "peace front" seems to rest on the readiness of Britain and France to give a guarantee of automatic action in case of an invasion of Latvia, Esthonia and Finland, as well as in case the already guaranteed Poland, Rumania, Greece and Turkey were invaded. These are said to be Stalin's terms, and since it is Britain which must have Russia's help and not the other way round, they are offered on a take-it-or-leave-it basis. One cannot help wondering, however, how much value there would be now in a Franco-British-Russian alliance even if Mr. Chamberlain should meet Stalin's terms, since this key ally has already announced, through the Molotov speech, that she has no confidence in the good faith of the others.

Nazi Attack Renewed on Confessional Pastors

THE CONFESSIONAL SYNOD has again defied the nazis by announcing that it will no longer regard orders received from Dr. Friedrich Werner, head of the supreme council of the German Evangelical Church, as "legally binding." It has taken this step in reply to the statement, given out by Dr. Werner and a group of Lutheran bishops in April, denouncing the idea of international relationships for the church and declaring "the determination of the Evangelical Council to coordinate its work with the principles of the German Christian [nazi] movement." Such heroic steadfastness on the part of the Confessional pastors is the more notable in view of recently renewed pressure from state authorities. A dispatch in the *Manchester Guardian* states that the nazis recently required all candidates for the ministry to register with the government, using a form of registration which was equivalent to renunciation of Confessional theology. Although there are approximately a thousand such candidates among German students, only a hundred registered. The others, says the report, "will be prevented from taking holy orders; some will no doubt be unable to earn a livelihood, and all will be exposed to the vigilance of the Gestapo." Many other forms of persecution are being experienced by those already ordained. In Hessen-Nassau forty ministers have been deported from their parishes and warned that if they do not forsake their Confessional affiliations they will be listed as "unemployed" and put to work building fortifications. After being refused the use of churches in Brandenburg eighteen pastors are now wandering from street to street and holding meetings in private houses. Pastor Steinbauer, called "the Niemöller of the south" because of his defiance, after a long period in prison has been sent to the Buchenwald concentration camp. There he has been joined by Pastor Schneider, who was deported from his parish of Dickenschneid in the Rhineland eighteen months ago. Both men are in solitary confinement. Latest reports from Niemöller, still in solitary confinement at Sachsenhausen, state that his health is failing rapidly. It costs something to defy the nazi authorities, and this continued willingness of the Confessional Church to do so is a testimony that gives Christians everywhere a strengthened faith.

Americanism Founds Its First Church

LOS ANGELES has brought forth the first American parallel to Alfred Rosenberg's German Christian movement. It is called the First Church of the American Legion. The founder, Commander C. A. Newman of Pacific Electric Railway legion post, says that he has been planning the new church for the past four months "because many legionnaires feel that churches and church groups do not give sufficient support to patriotism and democracy." Legion posts, he explains further, "have been active politically, economically and socially, and I feel that it is now time for us to take part in religious work. We are endeavoring to bring to war veterans a house of worship where without prejudice, without intolerance, without bigotry, the veterans and the people of the nation can lift their voices in praise of God." The Los Angeles venture is admitted to be an experiment looking toward the entrance of the legion into "religious work" on a national scale. Rev. Richard H. Keech, an evangelist who has lent his lungs to the enterprise, declared at the first service (said to have been attended by more than five hundred persons of all races and creeds): "The American Legion believes that its place in destiny can be secured only through the laying aside of denominationalism, narrow sectarianism, intolerance and hatred, and by studying together as one unit to bring this nation to a conscious realization of God." It is probable that this effort is prompted in part by a sincere desire to see more unity in our cluttered community and national life—indeed, all fascist movements are partially stirred by such a desire; but there is not the slightest doubt about what the character and program of this movement would be if it should develop into a real movement. "The American Legion Church"—there's something to think about.

The General Opposes a War Referendum

AMID all the heated discussion of proposed changes in the neutrality law curiously little attention is being paid to the hearings on the Ludlow and La Follette war referendum measures now going on in Congress. As our readers know, The Christian Century opposed the war referendum proposal when it came before the House of Representatives a year ago, and has seen no compelling reason to change its stand this year. But if a few more military men argue against the proposal on grounds similar to those taken by Major General John F. O'Ryan, retired, we will be tempted to believe that there is more to be said in favor of Senator La Follette's proposed constitutional amendment than we have previously discovered. General O'Ryan, who has been known as a progressive among the nation's leading military figures, argued against the referendum on three grounds. He told the Senate committee, first, that it would substitute "the soviet idea for the American conception of representative gov-

ernment," and second, that it would base a decision of grave import on "the distractions, internal disruptions and emotional reactions of the electorate." These objections merely reflect the general's fear of democracy when it comes to deciding whether the United States shall participate in a European, Asiatic or African war. (The proposed amendment has been Monroe doctrinized so that it does not apply to invasions of this hemisphere.) But it is General O'Ryan's third reason for opposition that is most revealing. He is against a war referendum, he told the Senate committee, because it would leave Congress "without power to declare war if the civilization of Great Britain or France . . . were at stake and its survival dependent upon the immediate concentration and employment of the balance of power represented by the United States." If an unhindered war-making power is to be preserved at Washington in order to guarantee the future of Britain and France, whenever threatened, with another A.E.F., then perhaps it is time, after all, for a war referendum amendment.

Moseley, Man on Horseback

TWO MONTHS AGO one of the most notorious Jew-baiters in the United States, Robert Edward Edmondson, published a bulletin entitled, "Hail Moseley!" Edmondson is the man who, under the guise of running an investors' service with a New York address, covered the country with such scurrilous attacks on the Jews that Mayor La Guardia finally stepped in to bring him to trial for slander. Only the plea of Jewish organizations induced the mayor to drop the case; Edmondson now operates from a Pennsylvania base. Simultaneously with Edmondson's "Hail Moseley!" the press of William Dudley Pelley, leader of the Silver Shirts, began to distribute Moseley speeches in huge quantities. At the same time, two other professional anti-Semites, George Deatherage of the Knights of the White Camellia and George W. Christians of the Crusader White Shirts, began to refer to Moseley as the long-awaited leader "to head up a national Christian organization that we can all back." In Moseley, American fascism believed that it had found its man on horseback.

When Major General George Van Horn Moseley, retired, took the stand at the Dies committee hearings he quickly showed the country why American fascism had settled upon him as its anointed führer. For two days he poured out a nonsensical farrago of praise for Hitler and the German-American Bund, of condemnation for President Roosevelt and the present American government, of accusations against the Jews and demands for a campaign to drive all radical elements out of the country. The German-American Bund he declared to be a patriotic organization organized "to prevent the communists from taking over this country," and its recent Madison Square Garden rally he praised as "impressively patriotic." A Jewish-led communist revolution, he insisted, was about to overwhelm the nation. Jews, he charged, control all radical groups and could put a stop to all radical movements within thirty days if they wanted to do so. As they do not, martial law should be established long enough to give the army a chance to clean up the country.

"The Jews must bring themselves to the realization," said the general in a prepared statement which the committee expunged from its record but which was given to the press, "that the one hundred twenty millions of people composing this nation are not going to be run by Jews, in whole or in part." To insure against Jewish domination he demanded that all Jews who affiliate with "world Jewry"—which turned out on inquiry to mean all who join the American Jewish Committee, the American Jewish Congress, the Jewish Labor Congress or the B'nai B'rith—should be deprived of the right to hold office, vote or exercise other civic rights. A letter was read into the record in which the general assured James E. Campbell, an army reserve officer who has been conspicuous in the anti-Semitic campaign, that "the feeling against the Jewish people is growing from coast to coast, and rightly," while Campbell replied predicting "the greatest liquidation of all mongrels they have ever known."

Much of Moseley's attack was centered on the President for refusing to turn the army loose to spy on radical organizations and run them out of the country. That such use of the army would be in violation of the Constitution did not seem to bother the self-announced superpatriot. General Moseley knows just how the army should go about purging the nation. He described the process to Stanley High in an interview printed in the *Saturday Evening Post* for May 27. First, a sympathetic president must be elected. Second, all forty-eight governors are to be brought to the White House and kept there until each one signs a previously prepared request for the establishment of martial law in his particular state. "With those requests in hand," the general told Mr. High, "the President will call out the army and the national guard and tell them that he wants the United States thoroughly cleaned of reds and red sympathizers. From that point, if he's a wise man, he'll let the boys go to it."

Senseless stuff? Of course it is. Nobody but a man with a twisted mind, a man without the slightest comprehension of the meaning of the American Constitution or of the democratic spirit of America, could indulge in such preposterous ideas. Nevertheless, the Moseley testimony and the Moseley ideas are of importance to the nation. It will not do to dismiss such a man as a mere crackpot. General Moseley must be taken seriously. Why?

In the first place, because the sort of stuff Moseley is peddling reveals ideas that are being bruited about in high places, and particularly in high places in the army. Moseley is no minor army figure. He is a major general, a commander of a corps area at the time of his retirement last September, a former assistant chief of staff, a wearer of many decorations. He has told the Dies committee that the high command of the army agrees with him as to the seriousness of the radical danger, and that the chief of staff has made at least one move along lines recommended by Moseley to thwart radical activities. He has threatened all radicals with massacre, telling the New York Board of Trade that "patriots" will "cure the disease" of radicalism in this country in a manner that will "make those

massacres now recorded in history look like peaceful church parades." He has even warned the President that "if the administration went too far to the left and asked our military establishment to execute orders which violated all American tradition, the army would demur." In other words, he has threatened mutiny. Coming from a man of Moseley's standing, this is no light matter.

In the second place, Moseley is important because of the rapidity with which all the fascist groups in the country are converging on him as their leader. To a "national defense meeting" in Philadelphia two months ago Moseley said: "The fascists and nazis in America have only one mission, as I understand them, and that is to see to it that the communists shall not take possession of this nation. In fact, the finest type of Americanism can breed under their protection, as they neutralize the efforts of the communists." Such words need to be pondered, not only because General Moseley has said them but because there stand behind Moseley between 150 and 160 organizations with the same spirit and seeking the same ends.

In the third place, the Moseley fulminations against the Jews and the Jewish-led radicals should be taken seriously because great numbers of Americans will swallow every word as true. In one way, the Dies committee has performed a public service by bringing the general out into the open. In another, it has added to the danger by providing him with a national sounding-board. It does not matter how nonsensical the Moseley charges are; too many Americans will believe them and spread them because they want to believe them and want them to spread. The general has been peddling this sort of social poison ever since he retired from the army eight months ago, yet he has been in constant demand for speeches before all sorts of business and "patriotic" groups. It should have astonished no one that when the Dies committee started looking for him they found him "investigating un-American activities" in the Imperial valley, scene of John Steinbeck's *Grapes of Wrath*.

Thoughtful Americans will be tempted to dismiss a man like General Moseley as absurd. But so was Hitler absurd. German intellectuals continued to insist on his absurdity until long after he had destroyed the German republic. Attacks on the Jews, combined with warnings of an imminent communist revolution from which only fascism can save the nation, is precisely the sort of stuff that Hitler used to gain power. And it is every whit as dangerous in the United States as it was in Germany. Leading industrialists have thronged to listen to Moseley's speeches, and cheered him to the echo. In fact, it was the prominence given the general by his appearance before the New York Board of Trade at the Waldorf-Astoria that really started him on his way.

But the Hitler line which Moseley is peddling is just as dangerous in its appeal to the poor as to the rich. Note, for example, the diabolical cleverness of the general's prescription for cure of the unemployment problem. There are, he told the Dies committee, six million communists in this country. There are also six million aliens illegally here, most of them, it would be hinted, Jewish. Let the army drive out this twelve million and, since there are between ten and twelve million unemployed, the nation's unemployment problem is solved! If big business will cheer the general's proposal to put a military dictatorship in the White House, will not the man out of a job fall for this military proposal to make the number of jobs fit the number of the now unemployed?

The most dangerous element in the Moseley campaign, however, is its anti-Semitism. There is a vicious kind of anti-Semitism getting under way in the United States these days. All the fascist organizations are working overtime to spread it. Father Coughlin constantly gives it a more subtle but nonetheless effective encouragement. Wealthy haters of the New Deal seem to find a peculiar satisfaction in indulging in scurrilities directed against Jews. Correspondence which comes even to such a paper as The Christian Century is sufficient to reveal how widespread is this attack, how wicked the lies on which it feeds, and how real the danger of a future outburst within the nation. And General Moseley is deliberately lending himself to the production of this outburst.

Although retired, the general is still an officer of the United States army drawing a salary of $6,000 a year. In view of his threat of mutiny, in view of his attacks on the President, in view of his demand for employment of the army in an illegal and unconstitutional fashion, the general should be court-martialed and disciplined. The fascist organizations which have looked to him to play the man on horseback should be thoroughly exposed. Especially should *all* their sources of income be investigated and made public. And as for the anti-Semitic drive which Moseley and the rest of the fascists have been trying to launch, every decent citizen should make this an occasion to go on record against that sort of thing in so decisive and unmistakable a way as to put a stop to it before it is fairly started.

The Minister and the Church

DURING the season of theological seminary commencements within the past few weeks, several hundred young men have been graduated as "bachelors of divinity" and many of them have received ordination setting them apart to the work of the ministry. Whatever may be the theories of their several communions regarding the status and function of the clergy, the "orders" of the ministry, the relation between clergy and laity, and the degree of detachment from secular life that may be implied in their being "set apart," there is one common factor in the experience for them all. Whether they be Episcopalians, Lutherans, Presbyterians, Baptists or Unitarians, their ordination puts upon them a new responsibility to the church. Alike for those who are ordained by bishops, presbyteries, councils, congregations and seminaries, it is the church operating through one or another of these agencies that gives significance to the event.

This is obvious enough in those denominations which have a high theory of the authority of the church or a closely knit organizational system, and especially in those which recognize and emphasize the priestly function of the ministry. It is less obvious in bodies stressing the in-

dependence of the local congregation and the preacher's liberty of prophesying. But it is equally true at both ends of the scale and in all that lies between. This word of reminder and of exhortation is therefore more particularly addressed to those who need it most—to young ministers of liberal mind who have been ordained to service in denominations having neither the administrative apparatus for a definite control of individual ministers by the church nor a theory of church and clergy that requires it.

The besetting temptation of the liberal minister is to think and act as a free lance. Properly persuaded that the rights of free thought and free speech are invaluable elements in both the democratic and the Christian heritage, and rightly discerning that the confusion of this age calls for authentic voices of guidance and not for mere echoes of ancient tradition, his tendency is to resent the limits which the institutional life of the church sets to his freedom even while rendering to it verbal professions of allegiance. Thus he falls into the inconsistency—which he ought to be able to see, if his thinking is as clear and unhampered by prejudice as he likes to believe it is—of speaking and acting independently of the church while at the same time using the church to furnish a platform, a sounding-board, an audience and an economic basis for his deliverances.

An essential fact about a minister is that he is the minister of a church. In a larger sense, he is a minister of *the* church. He is not the voice of one crying in the wilderness but the transmitter of a continuing tradition, the spokesman of a message which has had many spokesmen before him, the representative of a constituency, the bearer of a commission and a beneficiary of the prestige derived in part from the church as a whole and in part from the particular church with which he is connected. Even if he declares his independence of every existing institution and goes forth to organize his own church, he is fortified in that endeavor by the fact that the public is familiar with the concept of a church and automatically attributes to his enterprise at least some of the praiseworthy qualities which it has become accustomed to find in churches generally.

The preacher who demands unlimited freedom and who is determined to owe nothing to the church should hire a hall. But few carry their demand to that logical extreme. The young ministers who are being graduated from the seminaries are not scanning the "for rent" columns. On the contrary, they are rightly concerned about getting a call to a church. The acceptance of one is not—or at least it should not be—equivalent to signing away one's liberty, for the minister is no indentured servant. So often have we emphasized the need of a free pulpit for the sake of the church itself that there should be slight danger of misunderstanding if at this moment stress is laid upon what the minister owes to the church in devotion to its highest purposes, in allegiance to its general program, in a decent respect even for those of its opinions with which he is not in complete agreement. Setting aside the dubious theological implications of the words, there is truth in the statement that "God is our Father and the church is our mother." If the church is the spiritual home of the Christian, in a still deeper sense it is that for the minister.

Not only does the preacher derive from the church as an institution the prestige, constituency, organization and financial support which are essential factors in the propagation of the ideas he wishes to disseminate. But by far the greater part of those ideas come to him through, if not from, the church. The dictum that "the Bible and the Bible alone is the religion of Protestants" had great historical validity and, understood as a protest against the erection of a barrier of ecclesiastical tradition intended to bar the right of private judgment, it still has all the validity it ever had. But when "tradition" is understood as the main current of Christian thought and teaching through the ages, not as a body of doctrine and practice originating under conditions no longer existing and erected into a sacred canon immune to critical examination, it is no less true that the minister is the bearer of a tradition and that the Holy Scriptures which the church has preserved and the stream of living faith of which the church has been the channel furnish the heart of his message. Perhaps it was something of this sort, though not exactly this, that the unknown author of the second epistle ascribed to St. Peter had in mind when he wrote (1:20) that "no prophecy of the Scripture is of any private interpretation."

Just how, in any specific situation, the minister is to reconcile and combine into a consistent program these two indispensable attitudes, is a problem which constitutes one of the real difficulties of his calling. He will not solve it by repudiating either of the two types of duties that devolve upon him. It is not easy to be at once a prophet and a priest, but a minister of the church cannot come to terms with his office on any simpler conditions. If we were thinking primarily of the young minister who had been disciplined and molded into docile conformity with standardized patterns of theological thought and ecclesiastical procedure and who had been trained rather than educated, we should bid him beware of becoming merely the mouthpiece through which the tradition of his church speaks and the dehumanized mechanism by which its decisions are made operative. But since we have in view the newly ordained minister who has been educated to think, to exercise his initiative and his critical judgment, to seek truth at whatever cost, to utilize the values of his own experience, the word of exhortation to him has a different emphasis: that he should also love, honor and cherish the church.

Goings-Out and Comings-In

EDITOR THE CHRISTIAN CENTURY:

SIR: When you go out on a long journey do you prefer to cross the gangway alone, or do you like your friends to rally round? There is certainly an element of comedy in the scene when a company of friends stand on the platform before the train moves out. They say all the farewells they can say. All is really over except the waving of good-by, but that train is indifferent and does not move. Silence is embarrassing, so some heroic soul breaks it by sending a superfluous greeting to Aunt Jane, and another tells the departing friend to be sure not to

do too much. And perhaps the alleged humorist makes a feeble jest.

But there is more sadness than comedy in our "goings-out." We may hide our emotions, but we know when the train has passed out of our sight that our lives must be poorer henceforth. We can make the most of the maxims with which the heart of man has comforted itself. We can all play the stoic and accept the parting of friends as we must accept all other things. We can remember that distance cannot separate those who love each other. That friend is still with us, yes, but not in the same way. The sight of him is more than his picture, and his voice more than a letter. When the elders sorrowed most of all because they would see the face of Paul no more, they were not weeping for nothing.

An anthology might be made, perhaps it has been made, of farewells and partings. Shakespeare, who has said everything or almost everything, on things human has many scenes of goings-forth.

> If we do meet again, why, we shall smile;
> If not, why then this parting was well made.

What can be nobler than that? Or those words at the end of *Lear* where the faithful Kent says,

> I have a journey, sir, shortly to go
> My master calls me, I must not say no.

In such a collection there would be a place for Newman on *The Parting of Friends,* and for many lines from Matthew Arnold, who knew what "the bitter salt estranging sea" means.

Happily the sadness of farewell passes into something more tranquil. It must not be allowed to become self-pity. Sorrow without faith tends to become a subtle form of egotism. It is better to accept the transition which comes. Better to remember that goings-out from one side are comings-in on the other. Departures are arrivals; ends are new beginnings.

No wise man ever seeks to ignore the last journey of all. It is not only a mark of dwindling faith, but no less is it a sign of a decadent literature when men pretend that they do not think of death. We may hear many voices upon this departure in the literature of all the ages. There are some which speak of an endless farewell. Others tell of the departure for another shore:

> Go forth upon thy journey, Christian Soul.

Or they say words of infinite tenderness, as when Mr. Despondency cried as he went down to the river, "Farewell night: welcome day." And Bunyan added, "His daughter much-afraid went through the river singing, but no one could understand what she said."

It is as well not to ask of life what can never be given. It is certain that life is a scene of ceaseless movement, and here we have no abiding city. There must be farewells. And of all the benedictions in the Scriptures there is none more moving than this, "The Lord bless thy going-out and thy coming-in from this time forth and even for evermore."

Ever yours solemnly,

QUINTUS QUIZ.

VERSE

'And The Greatest of These'

THEN where are scales to weigh a trinity
Less tangible than dawn, or blowing mist,
Or powder sieved on moth wings? No tight fist
May hold sheer loveliness eyes cannot see;
No ear discern what is more cobweb-thin
Than overtones which haunt the last high note
Trilled softly by a boy soprano's throat;
Than faint vibrations of a violin.

And what yardstick—yes, were it infinite—
Shall measure the unmeasurable? What heel
Crush that which even death cannot outwit?
Yet by the true gauge of the spirit, real
As fragrance of white hyacinths, these three,
Of which was said, "love, their epitome."

ETHEL ROMIG FULLER.

Admonition

CALL no man dullard, clod!
Each life some dignity of drama holds;
Each human frame, like the inanimate sod,
Some vital spark of destiny enfolds.

UNA W. HARSEN.

There Is No Other Foe

HOW slowly, with what patient struggle, man
Lifts up his head toward the sky,
To conquer self and world with will to know!
That victory for which the ages fought
Is near and far among us. All
Depends on man. There is no other foe.

KEITH THOMAS.

Road to Mecca

SOMEWHERE there is a flame-burst
That pillars against the sky.
I have warmed my dreams in its glowing
And now they can never die.

Somewhere there flows a river
Around a golden field.
I have drunk of its quiet water
And I am forever healed.

Somewhere there rises an altar
Built in man's inmost soul,
And I who have knelt there humbly
Am forever whole!

LUCIA TRENT.

From Philosophy to Revelation

Twenty-First Article in the Series "How My Mind Has Changed in This Decade"

By Edwin Lewis

SOME ten years ago I was made to realize with a force that I had never even remotely felt before that the biblical doctrines of God the Creator and God the Redeemer, with all that was implied in these, were wholly central to Christianity and indispensable to its perpetuation, and that they could be held to be *true* only on the ground that they had been "revealed." To this circumstance I must trace any radical changes that then began to characterize my religious and theological thinking.

I

My first book, published in 1924, was entitled *Jesus Christ and the Human Quest*. The fundamentalist-modernist controversy was just then beginning to agitate the Methodist Church, of which I am a member. The book speedily became a storm center, and I have reason to believe that it was largely because of the loyalty of the late President Tipple (who himself did not approve the book) that I was enabled to continue at Drew Theological Seminary. One group hailed it as one more sign that Methodism was becoming "liberated," the other group that Methodism was by so much losing its ancient power.

Ten years later (1934), I published *A Christian Manifesto*. The book was hardly off the press before a minister of the church, well known for his theological radicalism, called on me, denounced me vigorously for having "flopped back into fundamentalism," and concluded by dramatically quoting to me the first stanza of Browning's "Lost Leader." There were many who agreed with him, but more, I think, who did not.

In actual fact, *Jesus Christ and the Human Quest* did not deserve the reputation given it by contending groups. It was an honest enough attempt to do what I have since seen never can be done, namely, to preserve the great evangelical emphases of Christianity on a philosophical basis arrived at in the first place with no least reference to Christianity itself.

The nature of that philosophy ought to be described. In 1921 I read Pringle-Pattison's *The Idea of God in the Light of Recent Philosophy*. The book said just the things I had long been searching for. It seemed to me to take the best in Kant, the best in Hegel, the best in Lotze, and the best in the so-called British idealists, and combine them in a view of remarkable coherence and strength. The book *spoke* to me (and for me) as few books have ever done. Existence, said Pringle-Pattison, distinguishable as God, nature and man, is one vast organism, in which each of the three divisions is organic to the other two, with the condition that the fundamental quality belongs to God. But for God, nature and man could not be, but the relation they bore to him was that of *necessary* self-manifestation. The distinctive qualities of man being the highest points in the process, they are therefore the points where God is most fully active, most completely manifested and most perfectly known. In a word, existence is an organic relatedness, characterized by difference of higher and lower, but with nowhere any absolute discontinuities, and man as rational and ethical personality, is the key to its interpretation.

As I say, this view afforded me complete intellectual satisfaction, and *Jesus Christ and the Human Quest* was written from this standpoint. Christ was treated as the highest possible manifestation of God within the milieu of the human, and consequently as the perfect commingling of the human and the divine. Here is God and here is man, the apex of existence both as historical process and as ontological fact, and as the final evidence of the organic unity of the whole. The critics of the book directed themselves, naturally enough, to its theology. What they apparently did not see was that the theology was an attempt to ground Christianity in the type of philosophy just described. A few years later (1927), I published *A Manual of Christian Beliefs*. That my mind was still under the influence of the conception may be inferred from the fact that one of the sections of the book was entitled "God and the World in Organic Relation."

II

My complacency in this view first began to be disturbed by the rapid spread of naturalistic thinking, especially evolutionary naturalism and the closely related naturalistic theism. The interpretation of the whole in the light of this part gave Pringle-Pattison his "higher naturalism," but it gave others what he called the "lower naturalism." Perhaps Shailer Mathews said the most we were justified in saying—that "God" was a term standing for "the personality-producing activities of the universe." The naturalistic theistic humanists seemed to me to be even more logical than the naturalistic theists, if logic be the sole test. I saw that a purely rationalistic approach to the problem of existence, and much more to the problem of religion, could very easily yield conclusions utterly destructive of all I took the Christian faith to be.

Perhaps I can best describe the situation when I say that it became increasingly clear to me that Christianity could not be "adjusted" to *any* kind of *a priori* philosophy, because it contains its own philosophy, and the elements in it which give rise to this are such as no pure *a priori* philosophy could either discover or accept. I saw that Pringle-Pattison with his steady insistence on universal continuity could make no proper place for what A. E. Taylor calls "the initiative of the Eternal," or W. E. Hocking "the divine aggression."

The growing uncertainty at the point described was met by a growing certainty as to what Christianity called for. It called, I became convinced, for a living God, a God who knows that he is God, who knows what he is doing and why he is doing it; a God who is prior to it

creation, and other than his creation, and who in his creation is fulfilling a purpose which he himself freely chose; a God who is related to men, not by the operation of some ontological necessity, but by his own free creative act; a God to whom sin is a reality and an offense, and something that he cannot away with; a God so constituted that he was *able* to enter into his creation by a specific act of incarnation, so profoundly concerned for sinful men that he *would* do this, and yet withal so fundamentally *different* not only from his creation but also from man himself (the truth in *totaliter aliter,* "the wholly other") that the act of incarnation and all that goes with it must involve an unimaginable disruption of his very being, must therefore be for him tragic and sacrificial, costly to the uttermost point of which he was capable. "God, who spared not his own Son. . . ."

But obviously this cannot be read out of the scheme of things—which is just the reason so many reject it. It is no mere speculation. It is no mere rational deduction from human personality. It cannot even be regarded as merely one more chapter in "the growth of religion."

III

What then justifies this as the meaning and requirements of Christianity? And here it is necessary that I refer to what I can only describe as my discovery of the Bible. In 1926 the late Dr. F. C. Eiselen and I undertook the editorship of a one-volume Bible commentary, to be called *The Abingdon Commentary.* I accepted the assignment most unwillingly, and only under very strong pressure, because I felt that my studies had not especially fitted me for such a task. As the work proceeded, Dr. Eiselen's many other obligations made it increasingly difficult for him to keep up with the schedule. A rearrangement of responsibilities was therefore made with the publishers, as a result of which much the heavier share of the work fell on me.

Besides working through many of the manuscripts, I did all the proof-reading, except for the first galleys of the Old Testament section; and this meant that I did, besides the first New Testament galleys, all the second galleys, two separate sets of sheets, and the final proof. I verified every Scripture reference in the entire work, and inserted, either in the manuscripts or in the proofs, practically all the cross-references. Then I went through the Commentary a fifth time, and prepared the index, which runs to 42 double-column pages. I must be pardoned for these details. I only mention them as explaining in what way I "discovered the Bible."

For the three years during which the Commentary was in process, I was under necessity of living with the Bible daily. Whether I would or not, it was my meat and drink, and the experience revolutionized my thinking. I saw with a devastating clarity that speculative philosophy, whether it got as far as supernaturalism or whether it stopped with naturalism, could never accommodate itself to Christianity. Instead, it required Christianity to do the accommodating, and that was something that could not be, if Christianity as represented in the New Testament, and as climaxing what was given in the Old Testament, was to be taken seriously.

I found myself faced with the Word of God, given, it is true, by slow processes through the words of men, but at last, in Christ, "made flesh." The Creator appeared as the Redeemer. He who acted in the primal miracle of creation acted again in the miracle of redemption. I saw that this must be either true or not true. If it be not true, then have we nothing but the confusions of naturalism. But if it be true—and it must be true if we are to have enduring hope—it can be true only as something revealed, not as something discovered. Creation and the incarnation are alike acts of God, and each has its meaning, but we know the act and we know the meaning because, and only because, they have been *disclosed* to us.

Perhaps I should include, in this reference to the influence of sustained biblical study, the fact that I began, in 1924, and have continued ever since, to contribute every week to the *Adult Bible Class Monthly* an exposition of the Sunday school lesson (International Series), and, in addition, the critical and explanatory "Notes on the Text." Although the expositions and the notes in the earlier years reflected my theological position at the time, in due course the evidence appears (and correspondents called my attention to it) that the very Book I was attempting to teach to others was itself becoming my own most effective teacher. I see clearly that the very effort to expound the Scriptures to the lay mind played, as it continues to play, a vital part in promoting my conviction that the Bible must be treated "realistically" if it is to be treated honestly, and that this realistic treatment shatters all naturalisms.

IV

The first definite expression of what I have described was a volume entitled *God and Ourselves* (1931). The book was primarily an examination of the various contemporary naturalisms, theistic and otherwise, which made no place for a living God. Partly because of its purpose, it said little about the specific Christian revelation. But it ought to be clear to anyone who reads the book that it is the Christian God who is presented, especially in the claim that God is the Universal Servant who is the Universal Sufferer and becomes thereby also the Universal Savior. This is no rational deduction. Rather it is one of Tertullian's amazing "incredibilities." A speculative theism which is completely congruous with Christianity is not a speculative theism at all, but is a speculative defense of the Christian God in whom the thinker has already come to believe for other than speculative reasons. This is precisely what meets us in Thomism, whether medieval or modern, and will perhaps explain why I believe that neo-Thomism, with all its dangers of worshiping a formal principle, is the most promising and significant development in modern theology.

This commendatory reference to neo-Thomism may surprise those who insist on describing me as a Barthian. It seems that if anyone so much as mentions the Word of God, or the sovereignty of God, or the transcendence of God, or the moral plight of man, or the unmerited grace of God toward sinners, he must be a Barthian. The simple truth is that the same influences which played upon the mind of Barth and drove him away from his rationalistic

modernism were also playing upon other minds with very similar results. Curiously enough, the supposition that I had "gone Barthian" was due largely to The Christian Century itself. In October 1932, I had given a public lecture in the chapel of Drew Theological Seminary on "The Theology of Karl Barth." The lecture was printed as a pamphlet, and quite without previous knowledge on my part was reproduced in The Christian Century of January 18 and 25, 1933.

Later, at the special request of the editor, I wrote an additional article, entitled, "Where Is Barth Wrong?" and it appeared in the issue of March 22, 1933. Notwithstanding this third article, the impression created by the original somewhat enthusiastic exposition, namely, that I was a follower of Barth, seems to have remained. Not that I was not sympathetic, or am not now sympathetic, with this truly great soul. As William James said of Bergson: "Reading him has given me courage." His tremendous insistence on revelation, both as necessity and as fact, I utterly agree with, for reasons already stated; but as respects the related questions, I find myself much nearer to Brunner than to Barth.

V

My break with the futilities of modernism, and my acceptance of Christianity in its biblical and historical self-presentation, were finally made definite by the publication of *Re-Thinking Missions*. As I read and pondered the first five chapters of the book, which dealt with the nature of Christianity and its relation to the ethnic faiths, I became convinced that what was proposed was a virtual abandonment of the Christian gospel as presented in the New Testament and historically understood. I wrote a critical review for the *Drew Gateway,* April 1933, and persons connected with one of the mission boards quickly reprinted the review as a pamphlet, and gave it wide distribution. The writing of it had not been easy.

I entertained a profound respect for Professor Hocking, who was chiefly responsible for the five chapters in question. From his philosophical writings I had received incalculable benefit. But I found myself quite unable to reconcile the moving chapter on "The Divine Aggression," in his *Human Nature and Its Re-Making,* in which he sets forth, as the sheer logic of his remarkable analysis of human experience, the necessity of just such a God as Christianity affirms God to be, "one who invades the earth in order to bring men to themselves . . . [who] takes the form of a servant . . . [who] suffers not alone with us, but also for us, and *at our hands*"—I found myself quite unable to reconcile this with what I read in *Re-Thinking Missions*. The threads that were still binding me to my former compromises were broken—not without some "sadness of farewell"—and I went a way I could no longer evade.

Within a few months, I published in *Religion in Life,* Fall Number 1933, an article entitled "The Fatal Apostasy of the Modern Church." The article was perhaps unnecessarily vigorous, but that may have been due to "the zeal of the newly born." The following extract is typical: "What then is the object of Christian faith? Not a man who once lived and died, but a contemporary reality, a God whose awful holiness is 'covered' by one who is both our representative and his, so that it is 'our flesh that we see in the godhead,' that 'flesh' which was historically Jesus of Nazareth, but is eternally the divine Christ whose disclosure and apprehension Jesus lived and died to make possible." During the following winter, I developed the article into a volume entitled *A Christian Manifesto* (1934). Its general tenor is indicated by the above extract.

If I were rewriting the book today there are some things in it which I should modify, but I am firmly convinced that the book, with all its faults of overemphasis, represents the real meaning of the Christian revelation. Its main difference from *Jesus Christ and the Human Quest* is that whereas the former book was an attempt to graft the gospel on a philosophy, a procedure which called for the gospel to be mutilated at many crucial points, the latter was an attempt to take the gospel "as is," to expound its amazing and overwhelming content, especially as concerns the personal cost to God of redeeming from the blight of sin the world which of his own sovereign will he had created, this gospel being primarily a *faith* to be accepted or rejected, but a faith which proves itself by its works.

And this "proof," may I say in closing, falls as much in the realm of "social action" as in the realm of "individual experience." I have been told repeatedly that *A Christian Manifesto* reveals nowhere the social interest or the mystical interest which are so marked in our time. I should be sorry if that were the case. If I have not emphasized them in this statement, it is because I have been concerned with *changes* in my thinking. My installation address at Drew as far back as 1918 was on "The Social Theology," which ought to be allowed some significance, and I have for years taken my students through Schleiermacher, von Hügel, Inge, R. Otto and other exponents of mysticism. The gospel, as I have come in more recent years to see it, has but deepened my almost lifelong convictions at these points. That gospel involves not only the "vertical" but also the "horizontal"—and by the horizontal I mean an ethical and social radicalism so revolutionary that no prospect of its extended application is conceivable on any other basis than the gospel itself provides.

June Rebuke

THE loveliness of earth and earth-born things
Rebukes the deeds of men—their petty wars,
Their pettier pride, their selfish envyings.
The sun's clear glory, light of ancient stars
Look down upon our futile strifes, our low
Imaginings, and yet we know not shame!
The spring's bright charm would lure us from our woe;
We, thankless, still pursue our sordid game—
The game of greed. The summer brings the flowers
To make our pathways sweet; yet do we press
Our brutal battles through the shining hours.
Our hearts surrender not to loveliness.
There is no cure for souls that do not pray
In gratitude to God this fair June day!

THOMAS CURTIS CLARK.

What Chance Has Democracy?

By Harry R. Rudin

WITH the battle for democracy threatening to be fought again one may well ask history how that struggle can be won. Not so long ago we thought we had won that battle; now we are told that the real fight lies ahead of us. Since modern wars involve disproportionate costs and results, we may well question whether the coming fight will issue in the final and assured victory we desire. If anything, it is very likely that the victory we seek will be as costly and as profitless as the late one, resembling under close examination something like a complete defeat; we shall find that the cause of democracy is retarded rather than advanced by our efforts. It is a good time, therefore, to ask ourselves whether democracy can be maintained by the suggested use of force and to take note of the particular problems faced by democracy in the twentieth century.

Democracy is not universal. Only a few times and places in history have known it. Generally speaking, it has been the fortunate possession of but one century and then of relatively few people. Like other institutions democracy has its contingent elements in time and space; perhaps it could exist in none but the nineteenth century, that era whose passing we now sadly mourn.

Men Long for Freedom

That humanity always prizes its freedom is an assumption that can safely be made. In general, the compulsions imposed upon men by superior authority are almost always resented. They are tolerated only so long as men are convinced that, under the given circumstances, these adjustments represent the best possible compromises that a longing for freedom can make with a reluctant world, wherein the alternative appears to deprive the individual of more liberty than do the restraints to which men are willing to submit.

There are not many periods in history when men have been able to realize any extensive measure of freedom. The nineteenth century was the world's most suitable time for its attainment. Before the dawn of that happy day governments were closely centralized; because the large number of powerful states made war seem a continuous threat, rulers were indisposed to relax their tight grip on government. Not until after 1815 could they be persuaded to share their authority with the many.

It should be remembered that democracy developed under highly abnormal conditions in Europe in the nineteenth century. The really abnormal element was a peace enduring so long that power could be decentralized and men could be safely given a large measure of control over their own destinies. During this period Europe had none of those great international wars like that which ended in 1815 or began in 1914. There were some wars, to be sure; but they were minor affairs, having little in common with the huge continental struggles that have been typical of Europe's long history.

For three generations men lived in relative peace, secure as men have rarely been. People interested in peace and democracy would do well to study the "causes of peace" in the nineteenth century instead of occupying themselves so much with the "causes of war." The latter approach is a highly negative one. The former will reveal as nothing else under what conditions peace and democracy are viable. It will be found that democracy is the handmaid of peace, that she will attend no other mistress. If democracy is really desired, peace must first be sought; if there can be no peace, there can be no democracy.

Peace in the 19th Century

The peace of 1815-1914 was pre-eminently a *Pax Britannica*. Great Britain dominated the world; she was far ahead of other nations in all forms of power—naval, financial, industrial and commercial. No country could challenge her. So secure was she from all serious rivalry that she could admit large numbers of her people to a share in government, that she could adopt a policy of free trade, that she could play with the idea of surrendering control of her colonies. Peace made her prosperous. She had no reason to desire any change in the status quo. In these respects the England of the nineteenth century was quite different from the England of earlier centuries, when rivals and wars were many.

The industrial revolution contributed much to the maintenance of peace, particularly in the earlier part of the period. The new techniques developed for dealing with economic problems so revolutionized the struggle for existence that areas hitherto found confining were made capable of supporting large increases in population. An enormous growth of population naturally resulted. But it took several decades before nations began again to feel that pressure of population which had led so often in the past to acts of aggression against neighboring states. The world has never had any experience comparable to this.

Conditions That Could Not Last

There was always danger of serious trouble, however, in those parts of Europe where economic and political oppression existed. But for that kind of pressure the nineteenth century had another safety valve. There were wide regions of the world, especially in America, open to settlement. Escape from oppression was possible by migration, and the number of people who left Europe was a large one. Without being fully aware of it the United States made a considerable contribution to Europe's peace when it sought cheap labor for the exploitation of its wealth.

These happy conditions could not last forever. As the years rolled on and other countries adopted industrialism, commercial rivalry again reared its head. Producing countries began to dump surplus commodities on their neighbors, who sought a shelter for their home markets behind the barriers of high tariffs. This competition might have had serious consequences in the late 'seventies or early

'eighties had not the great producer-states made the sudden discovery of important markets in Africa and in other parts of the overseas world. Thus in world trade and in imperialism a critical period discovered a new safety valve, and the threat to peace disappeared for a while longer. The extensive non-European world became a great market for the goods that Europe produced to support its growing population. Colonies were staked out for their value as markets and as sources of raw material. Imperialism meant, to be sure, that innocent natives in Africa and elsewhere suffered in the ensuing colonial wars; but it also meant that peace lasted a while longer in Europe.

Factors That Have Disappeared

Thus peace in the nineteenth century was maintained by a series of unusual factors. These factors offered advantages for only a limited time, however; these advantages were soon overtaken by the inevitable process of change characteristic of the world in which we live, a world that is always intolerant of fixities. England began to lose her earlier dominant and unchallenged position when Italy and Germany became unified and when industrialism made these and other nations potential economic and military rivals of the British empire. These countries felt themselves driven toward a control of unoccupied or loosely held lands outside their existing frontiers. And soon tariff barriers set rigid limits everywhere to the possibilities of an expanding world market for European goods.

No more safety valves could be discovered, and nations began to seek refuge in navies and in alliances to protect what others threatened. Rapidly the world reassumed the appearance it had prior to 1815, a world of many powerful states in unyielding competition with one another. The war was the outcome. Instead of halting the movement just described, the war merely intensified it. It made the competition worse by enlarging the economic roles of Russia, Japan and the United States and by creating new states in Europe on the principle of self-determination.

An International Century

As we now look back upon the world of the nineteenth century, we are surprised to see that it was remarkably and effectively international although it never recognized itself as such. Goods and people could move with a degree of freedom never experienced before or since. There was little or no talk of internationalism. That talk came after 1919, to stand in futile contrast to the strictly national policies of countries in questions of immigration, tariffs and the regulation of currency and exchange.

With the world now again divided into many powerful states competing with one another we have returned to that earlier period in European history when similar conditions were accompanied by almost continuous war and by governments strongly centralized. The nineteenth century is dead; gone are the safety valves operating to relieve pressures that had been the cause of wars in earlier times. Trade and migration no longer exist to smooth the way for peace. People no longer have those methods for evading their domestic problems; solutions must now be found within the narrow confines of fixed frontiers.

In the poorer and more crowded countries the attempt to find such solutions at home has resulted in a very drastic reorganization of existing economic and political systems. All authority is centralized and the individual has lost the liberties he once enjoyed. People are becoming convinced that they must rely wholly upon themselves if they wish to exist. The rigid self-discipline that had its origin in necessity is now being cultivated as a virtue. As these adjustments exhaust their temporary advantages the dictator nations feel themselves compelled to return to earlier European ways of dealing with problems; that is, by attacking their neighbors, beginning with the weaker ones.

This aggressive attitude of the dictatorships becomes a threat to other countries, who rush to adopt measures of self-defense. To do that adequately, Daladier of France asks for and gets dictatorial powers, England institutes conscription, and everywhere there appear the first ominous signs of the centralization that goes with war and preparation for war. A savage intolerance manifests itself throughout the world as self-styled patriots begin to question the patriotism and loyalty of their fellow citizens. More and more one notes the tendency, even in democracies, to divide people into two groups, the loyal and the disloyal; and the time cannot be far away when the concentration camp will be thought a suitable place for the latter.

Nationalism the Real Enemy

The trend everywhere is in the direction of reducing the rights of the individual in the name of patriotism. After all is said and done, one sees in Germany and in Italy only the extreme logical consequences of the principles implicit in that nationalism that all countries profess, even the democracies. The difference between Germany's treatment of Niemöller and our own treatment of Jehovah's Witnesses is only one of degree.

The ultimate enemy of democracy is not the dictatorship; this is the adjustment forced upon some countries by the narrowly national policies pursued by the most powerful states in the world, the very ones that claimed a victory for democracy in 1919. The real enemy of democracy is nationalism, and it can be said that all countries share in the responsibility. Within every nation there are personal and impersonal factors whose totality composes the national interest. Every country has its inconsiderate citizens who seek by devices like the tariff to make national frontiers yield a dividend without the shadow of a thought about harmful consequences beyond the border. Both the United States and Great Britain need to consider to what extent their high tariff and gold policies, coming on top of the economic consequences of Versailles, have been responsible for forcing Germany to adopt a policy of rigid autarchy and to seek new markets in eastern Europe and in South America. If nations with the economic power of England and the United States can justify their adoption of such policies, a good deal of validity is taken from our criticism of Germany's doing what she has done in her trade policies.

If we really desire to maintain our democracy and are resolved to make it the *summum bonum* of our striving,

the purpose can be achieved only when the threat of war is banished and peace is made a reality. To reach that distant goal nations must strive to reproduce something like the conditions that gave birth to democracy in the preceding century. Tariff barriers and immigration barriers will have to come down, and the seventy conflicting national authorities must yield to some superior authority like a federated world-state, to which they surrender their sovereignty and the armies now used to implement their seventy separate national wills. The solution is perfectly utopian, but it is no more utopian than all other talk about peace and democracy in the twentieth century. And it is not nearly so utopian as the assumption that peace and democracy will prevail when we are all armed to the teeth and ready for war! Only in such a world-state can we approach the general conditions that prevailed in the nineteenth century, conditions essential to peace and democracy.

Against this proposal it will be argued that nations are being asked to make a greater sacrifice than they are prepared to make. Such an objection is a natural one in our world today, but those who make it rarely stop to consider the far greater sacrifices now being made to maintain so-called national interests. Eighteen or twenty billion dollars a year is but the financial measure of the price the world's leading powers are willing to pay. To that figure should be added the losses to culture as increasing amounts of school time are being devoted to the highly technical training required by modern war. And the price does not end there, for it is becoming clearer and clearer with each passing day that even democracy itself is a part of the sacrifice being made for national interests. Objections to alternative proposals on the score of costs alone seem to assume that we are paying little or nothing for the existing order.

Whatever method is adopted to make the world a safe place for men to live in, the price exacted is certain to be a high one. No longer can we fix the amount of the sacrifice demanded of us, whether we be pacifists or militarists; we cannot choose whether there shall be sacrifice or not; we can only choose the object for which the great sacrifices are to be made, whether for the purpose of attaining real peace and democracy or for the purpose of defending the nationalist status quo that prevents peace and democracy. The issue really is this: peace and democracy at any price or national interests at any price.

And that issue so stated is the first item of unfinished business on today's international agenda. It will still be the first item of unfinished business even if we fight the dictatorships and win the war. In the latter case we shall learn that the war was quite useless in advancing the cause we are interested in; in fact, that the task has been made more difficult by the hatreds created and nourished by the propaganda needed to keep up popular morale. Public opinion after another war with Germany would be even more intolerant of concessions than it was in 1919. We have apparently yet to learn that modern wars, however destructive and ruinous they are, deal only superficially with the world's basic problems: military victories are won on the least significant fronts, treaties are concerned with symptoms only, basic causes of hostility remain untouched. A war to maintain democracy cannot produce the conditions under which democracy can exist. For such a purpose peace and intelligence are the greatest needs, along with a willingness to make for peace and democracy sacrifices as great as those now uselessly made in wars.

Are Students Losing Their Religion?

By Ruth Davies

ONE QUESTION I am constantly asked is, "Are college students losing their religion?" To this I can give only one answer, namely, that they cannot lose what they do not have. The average student today has very little religion of the type meant by the people who ask that question. The common reaction to this answer is to assume that the colleges are to blame for the students' irreligion, but the explanation is not as simple as that. True, the colleges deserve a small part of the blame for the condition, but more goes to the churches, and even more to the parents. But most of all this condition results from the fact that religion is simply not on the boards in the theater of modern American life.

In speaking of religion, I wish to be understood as using the term not in its basic connotation, but to refer to the conventional conception of religion which has found expression in the creeds and practices of the church in America.

The attitude toward religion most frequent among students is one of disinterest. Not antagonism or distaste, but simply disinterest. Nor is this peculiar. It is a state of mind prevailing among people generally. The contemporary disregard of religion is the product of our mechanical age, with its mechanization of thinking as well as of activity. Students—and people generally—are not interested in religion because they do not feel the need of it. The present age is, or appears on the surface to be, self-sufficient.

A cursory consideration of the way we live will illustrate. From the time in the morning when we turn on the radio to direct our setting-up exercises until we switch off the lamp over the bed at night, everything moves by mechanical processes. When we are unhappy we go to the movies to escape from reality; if we are ill we go to a clinic or count calories. Adverse weather conditions annoy us but create no problems, because our only struggle to get food ends at the corner grocery. There are, of course, occasional "acts of God" in the form of hurricane or flood, but that means nothing except the pause until the Red Cross arrives. And if we run out of money or

can't get a job, we can always let the government take care of us; the government is spending a lot of money, we argue, so we might as well have part of it.

Mechanized Attitudes

Such mechanization of attitudes and methods is nowhere more operative than in our educational systems. The schools and textbooks are full of propaganda about personality adjustment, vocational guidance, and psychological developments. We test our students for aptitudes, subject them to regimentation, turn them out in job lots, and the mob marches on. The results are that a number of crooked spinal columns are straightened; information is transferred from the doctor's dissertations of professors to the notebooks of students—probably, as one commentator on education suggests, without "going through the heads of either"—and the spirit of wonder is removed from youthful minds to be replaced by a sophisticated attitude considered scientific by the student because he refuses to believe anything until it is proved. "Flower in the crannied wall, I pluck you out of the crannies . . . *if* I could understand. . . ." "Ah, but I do understand, 'What you are, root and all . . .'," says the college sophomore. "We had it in botany last week. A plant is a structure composed of organs, each made up of small units. . . ."

Where does God fit into this picture? Nowhere. Hardly anybody in college needs him. It is no exaggeration to say that while God was real to our grandparents, who often appealed to him for personal aid, he is not even a shadowy unreality to most students today. He simply does not exist. He seems to many of them as outmoded and unnecessary as a rabbit's foot around one's neck. They have heard of him, yes, but they have also heard of the Muses, and with equal incomprehension. "Where in the world is this Mount Parnassus?" a student asked me recently, in genuine confusion; and I feel sure that if they thought to mention him at all, most of my students would like to know, "Who in the world is this God, anyway?" They believe in Louis Pasteur; why not? Everybody knows how dangerous milk would be if he had not made the world unsafe for bacteria; even the movie moguls have recognized Pasteur. They believe in Einstein, and the Wright brothers, and Charles Lindbergh; in Fred Perry and Jesse Owen. And Clark Gable. But God . . .?

Where Does Prayer Come In?

And prayer. Where does prayer come in? Nowhere. Young people who want something go after it more directly than by repairing to the mountain to pray. The subjective bulwarks of religion count with the man who knows that he is not sufficient unto himself, but few men know that today. I am constantly astonished by the cloak of self-sufficiency which young people wear. That this cloak may not be capacious enough to enclose all the exigencies of their lives seldom occurs to them. Yet the reason for this is clear: it is the product of the mechanization of thought and action deriving from our mechanically organized lives. Only when one begins to live at 40, or afterward, does one sense his own inadequacy. At that point, men used to turn to God. Now, many of them turn to golf.

A colleague of mine, a professor of Bible, recently said to me: "I don't know what words to use to communicate with my students. They aren't dumb, and they aren't antagonistic, but they simply don't know what we're talking about when we approach anything pertaining to religion. I've modernized my terminology until I scarcely recognize it myself, but still I can't get through to them. We are told to approach students on their own level. Well, they haven't any level when it comes to the Bible."

This illustrates the effect of the mechanization of attitude upon young people. Shaped by machine methods, mentally, physically and socially geared to ignore all that is not measurable, they are victimized by the idealization of science at the expense of the soul. Since their memories do not extend back to the time before the machine was substituted for belief in God and Providence, how can they know that to attain fullness of life they must undergo spiritual growth as a complement to other kinds of growth? The yearnings, the sense of incompleteness, and the will to believe—the constituents of the religious life—still exist potentially; but they are concealed like skeletons in family closets.

Ossified Imaginations

I cannot forget the reaction of a former student of mine whom I recently visited. On Saturday evening she inquired what I would like to do on Sunday. To my reply that I thought I would begin the day by going to church she exclaimed, "Oh, don't do that! That's an awful thing to do. Are you superstitious?" Her attitude was what I might have expected if I had stated, "I am going to hunt a leper colony and catch leprosy!"

Of course, I am hired only to open up the devious passages of English grammar and to lecture on English literature, and perhaps I should not be concerned about the religious insensibility of students. But I have become aware of a startling fact: that it is the same kind of insensibility to intangibles which has prevented students from getting acquainted with God that stands in the way of their understanding what Wordsworth is talking about when he mentions that "something far more deeply interfused" or Shelley when he writes of "that Beauty in which all things work and move." Actually, the problem of the Bible teacher is not much worse than mine. The Bible is, after all, specialized literature; students who cannot read it with understanding can hardly be expected to understand or appreciate great poetry, drama or narrative written in language less simple than that of the Bible.

Every year I am more aware of the ossification of imagination in the students who come to college, and if a vestige remains when they arrive, that will be smothered in only a few weeks. There is nothing to get hold of when one would convey to students an intimation of the stock-in-trade of the poet, the priest and the philosopher—transcendencies which will not lend themselves to analysis by test-tube or telescope. Indeed, efforts to interpret the subtleties of the immaterial world to the modern generation of collegians are almost always received with slightly embarrassed amusement or patient incomprehension.

Recently I had a painful, but typical, experience with this insensitivity. A man conceded to be one of the great

spiritual leaders in America today, a man thoroughly modern but with a profundity of outlook which is not modern, had addressed the university assembly, giving one of the most remarkable expositions of the moral problems of the present age I have ever heard. After the lecture, a student stopped me and said, utterly in earnest: "I think that man is positively pathological. It's too bad somebody can't get him to go to a good psychologist!" Sometimes I wonder whether the contemporary preoccupation with psychology isn't making us all a little pathological. Certainly it is adding to our spiritual poverty.

The Religious Unconsciousness

Assuredly, the colleges are not causing students to lose their religion. They could not; there's nothing to lose. When I studied the psychology of religion we used to talk about the religious consciousness. That every human being has such a thing I was convinced. But as one observes the average person today—outside the college as well as in—one concludes that religious unconsciousness would be a more pertinent term. Generally speaking, we seem spiritually to be under the influence of an anesthetic.

To concede the existence of a religious coma in modern society, however, is not the end. The patient sleeping under an anesthetic is not necessarily dead. Nor do I believe that religion is dead, even among collegians. An admission of their disinterest in religion is not tantamount to saying they are empty-headed or trivial-minded. Indeed, the contrary is the case. I am constantly impressed by their seriousness. Although they have little concern with prayers and prophets, most of them are deadly serious about germs, and labor grievances, and financial instability.

They have been brought up in a period which has made them aware that life is real and life is earnest. They are worried about making a livelihood. They understand that ours is a competitive society and they expect to have to work to live. Even those who come from homes where the wolf never approaches the door are conscious of the insecurity of our economic structure. During the last two or three years especially, I have noted an increase in the sense of responsibility among students and in the gravity with which they look forward to assuming their places in society.

Concern with Ethics

As a part of this increased seriousness of attitude, I notice a growing concern with the problems of ethics. (I use the term *ethics* to refer to the application of morality to conduct as opposed to *religion* to refer to the creeds and practices of the church and churchgoers.) When my classes are given free rein for discussion, no matter from what point they start the students always end by wrestling with some problem involving ethical considerations. This is more true now than ten years ago or even five. Not more than two or three subjects are more frequently discussed in "bull sessions" than those pertaining to ethics. Moreover, I have recently listened in on discussions in several classes in philosophy and ethics, and have been impressed by the sincerity and lucidity of thought. Even my colleague in the Bible department, although she finds a decreasing number of students who have ever read the Bible, notices at the same time an increase in responsiveness. "You know," said one of her students recently, "I never cracked a Bible before, but I think it's kinda interestin'." While not an indication of religious fervor, such a remark is far from supporting the supposed antagonism of students toward religion.

Nevertheless, no matter how serious the modern generation of students may be in some respects—and there is danger of overestimating these—one thing is certain: they are not going to return soon to the expression of this seriousness through the practices which have always been associated in America with the term *religion*. The reaction against the traditional and conventional expression of religion is not a temporary one, any more than the era of the machine which has prompted the reaction is temporary. At the same time, the basic spiritual desires and yearnings of the human being remain as strong as they have ever been.

Is the Church Doing Its Part?

It follows that one of the primary needs of modern society is an agency to stimulate and direct these desires and yearnings, accommodating its technique to the current pattern of thought. That agency should be the church. Unfortunately, it is no longer possible to assume that the church is fulfilling that function as effectively as it should. To say that the church moves too slowly is not an undeserved criticism. In an age of transcontinental air lines it still lumbers along with a prairie schooner technique. Small wonder that such backwardness has prevented the church from adjusting its stride to the march of time or that students ignore it or regard it as hopelessly out of date. Spiritual truths are eternal, yes, but they need not always be wrapped in the same package.

Meanwhile, the college generation waits, its spiritual resources practically untapped. Nor is it a "lost generation." Rather, it is a tremendous flood of potential energy and power. The time has come for the church to stop bewailing its liabilities and take stock of its assets, chief among which is that dynamo of youth. I am not worried because the college students, the inevitable product of their age, do not have "religion." What concerns me more is the lethargy of the church. She cannot do it while she continues to drowse through a lifeless routine, but it is within the power of an awakened church to harness the vitality of youth to a passionate belief in the eternal verities which are true for every age and triumphant over time and change. When that happens, the students will have religion, and not till then.

The Birds

OUR lives are knotted into the curve
And swoop of their flight.
The scythe of their wings
Mows down our citadels.
Their song wears out our war cries.
Eternal are the birds.

EDITH LOVEJOY PIERCE.

BOOKS

Revolution, Limited

REVOLUTIONARY CHRISTIANITY. *By Sherwood Eddy. Willett, Clark & Company, $2.00.*

LIKE a small boy disappointed after a picnic one puts down this volume of Sherwood Eddy's. Not that there is not plenty of meat in it, for there is, and solid meat too. With skill, scholarly knowledge of history and keen discerning insight he proclaims the truly revolutionary character of the Christian religion that roots in the personality of Jesus, as it springs historically from him. He traces through the original sources the prophetic and apocalyptic streams that fused in Jesus' conception of the Kingdom of God. This means a complete revolution of life both personal and social. The revolution means nothing less than the complete transformation of life economically to supply the physical needs of all, as now we know machine production could actually do. The transformation or revolution that genuine Christianity demands extends into the political, economic and social spheres as well as into that of personal regeneration.

All this we had expected from our picnic. The evolutionary-revolutionary sandwiches are well filled with meat. Yet alas, no dessert! Revolution, coming most of the time paradoxically by evolution, to demos' taste! Revolution as to objectives? Yes, plenty. Yet no revolution as to method! If I recall correctly (there is no index, and I see we do not have it in the one I made) there is no slightest mention of the greatest religious revolutionary of our day, a revolutionary who has as much to teach about methods as about objectives. Can it be that for Mr. Eddy Mahatma Gandhi does not live? Yes, Mr. Eddy pays passing tribute to pacifists as idealists in contrast to the "pragmatists, relativists and realists who will use every means under heaven to prevent war, whether diplomacy, sanctions or boycott, even if these means should lead ultimately to defensive war." He gives genuine credit to the "individual achievement of the pacifist." Such "idealistic" pacifists and "realistic" relativists must cooperate to prevent war, evidently by the old, discredited method of alliance against entente, or in present-day terms, the so-called democracies against the axis powers. What is revolutionary as to *method* in this? I agree with Herr Zimmermann, who on August 1, 1914, said to the British ambassador in Berlin, "It all came from this damned system of alliances, which was the curse of modern times." Yes, of this whole system, feverishly being built by our so-called democracies in their mad (and futile) attempt to checkmate the axis, one can say it is "a damned system of alliances" with which we should have no part. But that would be revolutionary as to *method,* and Mr. Eddy offers nothing of that sort.

Having gotten this much off my chest, I must say that Mr. Eddy's criticism of the type of pacifist who will do nothing to prevent war except refuse to fight seems to me valid. Personally, I do not know the type with whom Mr. Eddy seems to be so well acquainted. All the pacifists I know are the most thorough realists, seeking a world federation of nations, built on mutual good will; and now, as an emergency measure, seeking the passage of the Nye-Bone-Clark neutrality resolution to keep us from going farther on the road to war that we traveled in 1914-17, and (for the most part) supporting the Ludlow type of war referendum amendment to our Constitution. In large part, these same pacifists go with Mr. Eddy the whole way of revolution as to objectives, but unlike him they are revolutionaries in insisting on Jesus' revolutionary method of overcoming evil with good. They are not so naive as to think that evil can be overcome with evil. But why continue the old discredited method of building arms that are not used (page Czechoslovakia) or, if used as in Spain, bring ruin and the retarding of your social revolution for perhaps a century?

Mr. Eddy at times seems to sense this. His critique of Marx-Leninism is one of the finest I know. "I do not believe that violent revolution is inevitable, nor do I believe that it is desirable in itself as some of the followers of Marx seem to make it." With all his sincere desire that the Christian revolution may be nonviolent, he feels there will be much violence. Human nature being what it is, one concurs. My insistence is simply that so far as the revolution is Christian and participated in by Christians it will be, and must be, nonviolent to remain Christian. Come on, Sherwood Eddy, make your Christianity as revolutionary in *method* as you have made it in *objectives,* and we'll have that revolutionary power in our midst once more that can conquer the world through the cross.

I cannot conclude this review without trying to make clear the exceeding worth of this volume. It may be that this approach will do more to win nominal Christians to a realization of the essentially revolutionary nature of Christianity than a still more revolutionary presentation might. I hope the personal disagreement expressed at this one point will not keep any from realizing that the volume has immense value. Consider, for example, this single insight: Jesus' demands for justice, liberty, abundance and brotherhood correspond to the four basic needs of humanity. On these four pillars it may be possible to found a genuine Christian fundamentalism.

GEORGE MAYCHIN STOCKDALE.

Not Too Far Above the Battle

YOUTH LOOKS AT RELIGION. *By Arthur C. Wickenden. Harper & Brothers, $1.50.*

THIS is hardly youth speaking but is the outlook of the wise academician viewing religion objectively from the vantage point of one who has had the time to grasp its varied phases, both philosophical and theological. It is a look at religion rather than a persuasive document likely to inspire conviction concerning the power of religion in life. In a strict sense it is a textbook of religion designed to help thoughtful youth understand the field. It is written in the classroom manner but is nonetheless valuable for this reason. Perhaps its very objectivity is its strength.

I do not know another book that has more adequately and simply covered this material for youth. It might well become a standard work for those who desire to aid inquiring minds on the motives for being religious, the nature and function of religion, and who wish to help them adjust their religious thought to the scientific concepts of the day. Here is an elementary liberal course on religion, the idea of God, Christ, the Bible, the place of prayer, the church and the doctrine of immortality in one's living and thinking. The book is weakest in its last two chapters in its discussion of the relationship of religion to social change and to its own future.

How shall the church witness to its faith in relation to the

social order? The chapter admits it is a disturbing question but its answers seem too pat and easily made. One is not convinced that the church must always be above the struggle. We are told the church must never identify itself with a political party or program. The statement seems reasonable and therein lies its danger. Will the church ever become a "mighty force for social righteousness" by giving mere encouragement to aggressive organizations of radical Christians? One gains the impression today of a lovely organization which is in danger of being soiled for fear of soiling itself. In times of great crisis all our beautifully spun theories on the church may break down. The church must more clearly identify itself with society at its points of deepest need or forfeit its right either to prophesy or to claim allegiance.

One also has the impression in the last chapter that communism and fascism are too easily put in the same boat and floated down the river together into intellectual oblivion. One does not need to be a communist to make finer distinctions and to recognize that the future contribution of the two is apt to be quite different. Communism has far higher elements of character and economic soundness than fascism and the Christian should see the differences as well as the similarities.

RALPH H. READ.

New Testament Faiths

THE RELIGION OF THE NEW TESTAMENT. *By Ernest William Parsons. Harper & Brothers, $2.50.*

PROFESSOR PARSONS' chief aim in this volume is to present the various phases of Christian outlook in the New Testament in such a way that their differences as well as their similarities will appear. There has been a conscious or unconscious tendency to harmonize the books or the figures of the canon. By letting them speak for themselves we are better able to grasp the diversity of experience and interpretation in the early church. We are, moreover, in a better position candidly to weigh opposing or alternative views and motives, and to approach more courageously our own task of responsible reinterpretation. Such a procedure inevitably raises the question of authority, and the author rightly characterizes genuine authority as that of the spirit's assent. Similarly, with regard to the attitudes and ideals of Jesus he says: "Their actual authority lies in their inherent power to call forth affirmative response." We have, then, a work which adopts a marked degree of objectivity in its assay of New Testament religion. Dr. Parsons enters these issues with a notable discernment which, in admitting, for instance, the sub-Christian motives in the Apocalypse or the strain put upon the humanity (in two senses) of Jesus in the Fourth Gospel, can yet point the value of these documents as wholes.

The author's method is to state with some fullness the religious and ethical outlook of Jesus, of the pre-Pauline Christians, of Paul, of the Synoptic Gospels, and then of the later New Testament writings. The book is designed for alert laymen and ministers. The exposition is clear and readable. The scholarship is mature. As its title indicates, the book transcends the more limited scope of a work on New Testament theology.

The reader will turn with interest to the treatment of the religion of Jesus. Jesus is seen as an eschatological prophet who expected the Kingdom to break in promptly, indeed at the Passover immediately before which he died; so the author reads the Last Supper narrative in Luke 22:15, 16. His uniqueness lies in his prophetic deepening of the Law, his full personalizing of sin and salvation, and the healthiness and sanity of his views of man especially in contrast with later followers. It is at this point that an important issue will arise for many readers. Dr. Parsons holds that the first interpretation of Jesus' death as atoning came to Paul by revelation. Jesus had not so understood his death nor had the earliest Christians. But it had been revealed to Paul (so, "I received of the Lord" and "I received" in I Cor. 11:23 and 15:3) that the death was vicarious and that the bread of the common "breaking of bread" represented the body of the Lord.

Dr. Parsons has strong support for such a reconstruction of the origins of the Supper in Lietzmann and in the records, but in a book of this character there is hardly space for him to present the full argument for such important positions. Yet many readers will be glad to see the issues presented so clearly.

It will be seen that in this particular area the old alternative of the religion of Jesus versus the faith of Paul is rather sharply presented to us. There is a certain implication throughout the discussion of Paul and later writers that the theme of sacrifice or atonement misses something of the simplicity and sanity of the teaching of Jesus about salvation as presented in the parable of the Prodigal Son. Yet the author by no means disparages the treatment of the death of Jesus in Paul, in Hebrews, in the Fourth Gospel. He shows, indeed, that they present more than one view of that death. Enough has been said to show the interest and rewards, not to say the difficulties, of so fine an attempt to let the writing and figures of the New Testament speak their own diverse language.

AMOS N. WILDER.

Books in Brief

EUROPE IN THE FOURTH DIMENSION. *By V. Poliakoff ("Augur"). D. Appleton-Century Company, $2.25.*

This book may be styled a politico-religious tract on the words of Sophocles' Antigone: "The unwritten and abiding laws of the gods are not of today or yesterday but live forever, and no one knows from whence they are revealed." The author, a hard-boiled and authoritative observer of and commentator on European *Realpolitik,* here reviews the present European scene from the point of view of the "higher conscience," i.e., the fourth dimension. Defining the issue in Europe today in these words, "Back of all that is happening today is the fight for and against the Higher Conscience of man," Augur subjects the conflicting ideologies of fascism, communism and democracy to a penetrating and mercilessly critical analysis and evaluation.

THE PSYCHOLOGY OF MAKING LIFE INTERESTING. *By Wendell White. The Macmillan Company, $2.50.*

Psychology seems bent on paying its debt to society by offering its wares in the market place. To an age which has worn out its superlatives and stripped bare its mysteries, and for which thrills no longer thrill, this new science provides a technique to relieve boredom. This author's prescription for tedium is "Variety is the spice of life." He advises people for whom life has ceased to be very interesting to study variety in thought and expression, to preserve a healthy curiosity in life situations, to keep alive the element of surprise. Mental health results from doing common tasks in new and interesting ways. This is essentially a book on the principles of recreation. One looks in vain for the suggestion that boredom might be relieved by cultivating a

worthy purpose in life, by surrendering to a noble loyalty, such as patriotism or a religious faith. The author is content with technique of an activist kind; even poetry, art and music are valued largely for their entertainment features. He gives the impression of working over low grade ores, by improved methods, in a generation which needs to mine deep for the rich veins of gold, if life is to be made really interesting.

SPIRIT AND ITS FREEDOM. *By George F. Thomas. University of North Carolina Press, $1.00.*

The John Calvin McNair lectures for 1938 present Professor George F. Thomas' scholarly thesis on the nature and function of the human spirit in its relation to social institutions. Defining spirit as "the creative activity by which persons apprehend universal truth and good with rational insight and serve men with love born of faith in their divine potentialities," Professor Thomas makes a strong argument to the effect that the human spirit so conceived can be effectively exercised in the realm of social and political conflict.

SEVEN LEAN YEARS. *By T. J. Woofter, Jr., and Ellen Winston. University of North Carolina Press, $1.50.*

Most of us will agree that the American farm problem presents one of the worst sore spots in our national economy. In this volume two experts discuss the rural problem from the point of view of the human elements involved, although by no means neglecting such important factors as production, prices and markets. It is difficult to say anything but "aye and amen," after reading this well documented and so thoroughly done book, when the authors conclude their survey of the American rural scene with these words: "The nation cannot be permanently prosperous unless it rests on the solid foundation of a prospering rural population."

A RELIGION FOR DEMOCRACY. *By Russell Henry Stafford. Abingdon Press, $2.00.*

Theology and the social process set up reciprocal influences upon each other. If Christianity produces democratic attitudes among men, those same democratic attitudes react upon Christian beliefs to correct and enlarge them. Democracy therefore becomes a standard by which to bring Christian theology into line with basic Christian principles. That is the thesis of this book based on "the principle of correcting and enlarging religious belief by induction from advancing social experience." The author examines first the tenets of democracy and finds these the best social interpretation of Christianity that has yet appeared, in contrast with collectivism which on many counts is opposed to Christian teachings. He then examines Christian teachings concerning God, man, salvation, grace, the Kingdom of God, etc., and indicates the lines along which democracy helps theology to arrive at clearer and more Christian conclusions. The book is a distinctive contribution to an inevitable trend in contemporary theology. It is also an honest attempt to extract a measure of optimism from a desperate world situation.

FRANCIS LAMBERT OF AVIGNON (1487-1530), A STUDY IN REFORMATION ORIGINS. *By Roy Lutz Winters. United Lutheran Publication House, Philadelphia, $2.00.*

Lambert was one of the less known but not unimportant figures in the Protestant Reformation. A French Franciscan of the strict Observant order, he developed reforming ideas in which he was strengthened by reading some of Luther's early tracts, escaped from his convent at Avignon and made his way to Zurich. Still holding many Romish ideas he engaged in a debate with Zwingli and was convinced that his opponent was right. (Was any other debater ever converted in a debate?) He reached Wittenberg less than a year after Luther's return from the Wartburg. The Reformation was still very new and unformed. Luther's first suspicions of Lambert were soon overcome, but they returned later. Lambert lectured at Wittenberg and married. Luther was annoyed that so many "backsliding monks" gathered there and all wanted to marry—as he had done! After a period at Metz, where Castellio was burned for heresy in 1525, and at Strasbourg in the notable company of Zell, Capito and Bucer, Lambert's four years of wandering ended when Philip of Hesse invited him to Marburg. He outlined a plan of reformation for Hesse which was apparently an anticipation of the Presbyterian system (in 1526), but Luther's criticism led to its suppression and the document was not printed until two hundred years later. Luther's opposition did not prevent his appointment as professor of theology in the new evangelical university that Philip was founding at Marburg. One of his students was Patrick Hamilton, of Scotland, who went back home and was burned in 1528. As a silent member of the famous Marburg Conference of 1529, when Luther, Zwingli and Bucer failed to agree on the doctrine of the Lord's Supper, Lambert became an adherent of the Zwinglian position. He died of the plague six months later. Even such a careful study as Dr. Winters has made leaves the extent of Lambert's influence problematical. The most that can be said is that it may have "trickled through" to the west. But an interesting and open-minded personality is disclosed, courageous and energetic and impatient of the confines of nation or sect. He has, so far as the reviewer knows, no previous biography in English.

MAKING THE BIBLE LIVE. *By Georgia L. Chamberlain. University of Chicago Press, $3.00.*

Church school and Bible class teachers will welcome this book. It is a non-technical, constructively critical interpretation of the Old Testament with particular attention to the human elements of Hebrew history. There are no deep incisions of the scholar-surgeon's knife without attention to the healing process. The author possesses a deep reverence for the message and mission of the Bible and does succeed, in a fresh and interesting fashion, in making the Old Testament live. The author is seriously handicapped by lack of adequate space to deal with so extensive a subject, with the result that the book is only a brief introduction to the Old Testament. This feature, however, will commend it to the general reader.

Books Received

Jewish Magic and Superstition, A Study in Folk Religion. By Joshua Trachtenberg. Behrman's Jewish Book House, $3.50. At any time or place, the religious beliefs and practices of the people differ widely from those officially taught. This volume learnedly explores Jewish popular religion and folkways in the Middle Ages. Ably supplementing Lynn Thorndike's *History of Magic and Experimental Science,* it is a valuable addition to the shelf that holds "many a quaint and curious volume of forgotten [but not unimportant] lore."

The United States and War. Compiled by Julia E. Johnsen. H. W. Wilson Company, 90 cents. A Reference Shelf compilation of informed expressions of opinion on all sides of such questions as American foreign policy, neutrality, war referendum, national defense, the place of air forces in modern war, the prospects in the Far East, and the peril to religion in the present world situation. To these are added a concise summary of the arguments and a copious bibliography.

A Companion to the Bible. By Abraham J. Feldman. Bel-

man's Jewish Book House, $1.50. "The Bible," of course, means the Old Testament. Writing from the Jewish standpoint, and with full knowledge of the results of critical study, Rabbi Feldman gives a simple and beautifully readable introduction to this body of literature with a minimum of discussion of dates and authorship and with marked emphasis upon religious and literary values.

James Kent, A Study in Conservatism, 1763-1847. By John Theodore Horton. Appleton-Century Co., $3.50. As an eminent lawyer and as chief justice and chancellor of the state of New York at a period when American law was in the making, Kent played an important part in the establishment of our legal system of private rights and duties—a part comparable with that which John Marshall played in standardizing the interpretation of public law. He was the special champion of the rights of property. This is said to be his first complete biography. It is sponsored by the American Historical Association.

Wider Horizons of American History. By Herbert E. Bolton. Appleton-Century Co., $1.50. Professor Bolton, who has divided his forty years of teaching among the University of Texas, Stanford and the University of California, and whose special field is Latin-American history, argues in these four essays for a view of American history which considers the whole western hemisphere as a unit. The first, and most important, of the essays was his presidential address for the American Historical Association in 1932.

The Message of Jesus Christ, The Tradition of the Early Christian Communities. Restored and translated into German by Martin Dibelius. Translated into English by Frederick C. Grant. Scribners, $2.00. Here are the results of *Formgeschichte* reduced to the most concrete and intelligible terms. Professor Dibelius classifies the New Testament material into "Early Christian Preaching," "The Old Stories," "Parables," "Sayings," "The Great Miracle Tales," and "Legends." To his fresh translations he adds explanatory chapters indicating the methods by which these materials came into existence and were transmitted and the interpretation that is to be put upon them as data for Christian history. Every student of form criticism must by all means make a careful study of this book.

World Order (Civitas Dei). By Lionel Curtis. Oxford University Press, $3.50. This is a one-volume American edition (985 pages) of a work previously published in England in three volumes. It was reviewed in The Christian Century for March 2, 1938, under the heading, "An English-Speaking Kingdom of God." At present it has an especially timely interest as an argument for a league of the democratic nations.

Love, Marriage and Parenthood. By Grace Sloan Overton. Harpers, $2.00. This is not a physiological treatise but an extraordinarily sane and competent discussion of the psychological and social aspects of the subject, without preaching but with a distinct recognition also of the religious factor. It would be difficult to find a book that handles the delicate and even the controversial aspects of this theme with greater competence and good taste and at the same time with complete frankness.

"I Was in Prison," The Suppressed Letters of German Pastors. Interpreted by Charles S. Macfarland. Revell, $1.00. This book does not need to be reviewed. The simple announcement of it should insure a wide reading. The quotations are from letters of German pastors, mostly in nazi prisons or in concentration camps. The interpretations include well informed discussion of the policies and broken promises of the reich toward the church, and some record of the author's activities in attempting to represent to the German authorities the unwisdom as well as the injustice of their procedure.

We Have God, and other Addresses. By Edward F. Dunlavy. Revell, $1.50.

World Economy in Transition. By Eugene Staley. Council on Foreign Relations, $3.00. (To be reviewed.)

Wind, Sand and Stars. By Antoine de Saint Exupéry. Reynal & Hitchcock, $2.75. (To be reviewed.)

Security—Can We Retrieve It? By Sir Arthur Salter. Reynal & Hitchcock, $3.50. (To be reviewed.)

Is This Religion? By Frank B. Fagerburg. Judson Press, $1.50. (To be reviewed.)

The Following of Christ, The Spiritual Diary of Gerard Groote (1340-1384). Translated by Joseph Malaise, S. J. America Press. A beautiful little edition of the original text which Thomas à Kempis expanded into *The Imitation of Christ.*

CORRESPONDENCE

No Goose-Stepping

EDITOR THE CHRISTIAN CENTURY:

SIR: Brother McAfee's viewing with alarm a united Methodism as a goose-stepping church singing "Hail! Hail! the gang's all here!" is without foundation. Not one such heil-shouting member exists. He evidently overlooked what many thoughtful Methodists view with deep forebodings: that Methodism united itself by dividing itself into a confederation of six sectional churches. Perhaps that is union. Perhaps it is quite something else. Witness England's fears that in the present crisis her confederation of independent dominions may prove to be no empire at all.

Saxton, Pa. CHESTER WARREN QUIMBY.

What Happened to Pentecost?

EDITOR THE CHRISTIAN CENTURY:

SIR: What has happened to Pentecost Sunday in our American Protestant life? At the time of the nineteen hundredth anniversary of Pentecost a few years ago, did not thousands of us pastors resolve that we would henceforth strive to give much thought and prayer to the annual observance of that great occasion which we call "the birthday of the church"? We were going to put it on a par in our church planning with Christmas and Easter. It was going to serve as a corrective of the post-Easter lag, or as the climax of our spring labors. But fundamentally we were convinced of the supreme significance of the coming of the Spirit.

Tomorrow is being observed by practically every Protestant church in this region, according to our morning paper, as Memorial Sunday, with patriotic societies in many instances attending services. I would venture the opinion, in a not unbrotherly spirit, that not one pastor in five in our region even knows that tomorrow is Pentecost Sunday. Personally I have found satisfaction in following the custom of the liturgical churches in using the first Sunday of November for a simple, dignified, and tearless observance of the memory of our beloved Christian dead. The patriotic societies will do ample honor to the soldier dead on Memorial Day itself.

Is the Christian doctrine of the Holy Spirit too intangible for us to get hold of, or for our people to cherish? Perhaps we need fresh help in its interpretation, and your paper could lead off.

First Baptist Church, JOHN W. BRUSH.
Waterville, Me.

Why Re-armed?

EDITOR THE CHRISTIAN CENTURY:

SIR: I enjoyed the stimulating analysis of Dr. Buchman's newest hobby, "Moral Rearmament." But may I call attention to one element that was not mentioned, viz., "re"-armament. When were we ever morally armed? There seems to be a fatal fascination in looking back to some fictitious "golden age" and urging re-vival, re-turn, re-capture, "re" this and "re" that. I can't seem to recollect that within the last thirty years or in the last thousand or more years, about which I have read, that "honesty, purity, unselfishness and love" were ever substantially embodied in real living. Nor would it seem that "the simple home truths," if ever "learned at mother's knee," got into very effective action.

We have heard again and again in past weeks from baccalaureate and commencement speakers an appeal to return to the honesty, purity, industry; in short, the character of the pioneers. An analysis of pioneer settlers and builders, as they lived their lives, reveals them not essentially different, morally, than we ourselves seem to be. To re-turn to what never did exist, save in legend—is this the great challenge of our time?

And again, to re-arm with "unselfishness and love." To re-arm? Since when? Hasn't our traditional American point of view since 1789 been one of self-interest rather than one of unselfishness? And since when have the "passiveness" of laissez faire and the activeness of "love" been reconciled?

"Re," nothing! But forward to a status which to date we haven't even begun to approach morally and spiritually! And wouldn't it be a splendid thing if we set ourselves to creating the sort of society in which honesty, purity, industry, love, unselfishness, etc., have at least half a chance of success? We are pragmatic enough, most of us, to try the ways that work.

Methodist Church, WILLIAM D. BOSTROM.
Delhi, Iowa.

Lost Confidence

EDITOR THE CHRISTIAN CENTURY:

SIR: Your series of articles on "How I Have Changed My Mind in the Past Ten Years" are disappointing. How can one, or why should one, have any confidence in the thinking ability of some of these writers now, when as mature men, only ten years ago, they insist they were so definitely on the wrong track?

Hamden, Conn. VERNA MUENCH VIETH.

Humility Is the Key

EDITOR THE CHRISTIAN CENTURY:

SIR: Not only Stanley Jones but Christians all over the globe missed something at Madras. The Jerusalem conference wrapped us all in a flame that girdled the world. Not so Madras. I wonder if it will ever again be deemed necessary to travel so far and prepare so long in order to achieve a Pentecost that will never come in that way. I believe I speak for many Christians when I say that we can never have confidence in a church that has overconfidence in itself. To us humility is the key to the Kingdom of God.

Sewanee, Tenn. WINIFRED KIRKLAND.

The Delta Farms

EDITOR THE CHRISTIAN CENTURY:

SIR: On a number of occasions The Christian Century has published accounts of the work of Cooperative Farms, Inc. For three years I have been a trustee of this organization, and my name has become associated with this work in the minds of many of your people. Since I have recently found it necessary to resign from its board, I believe that a public statement to your readers is in order, outlining my reasons. These are as follows:

1. The true financial condition of this project has not been made clear to past and prospective contributors. Actually the farms have been losing money, on operating account, since the beginning of 1937. The existence of an operating deficit of more than $6,000 in 1937 was not mentioned in the appeal letter of December 10, 1937, which you later printed. The purchase of a second farm was made partly because of this deficit. The operating deficit on the first farm was covered out of contributions received in response to the 1937 appeal. I asked that a statement of the allocation of these funds be sent to all contributors, and I was given to understand that such a statement would issue. But the officers of the board, Dr. Reinhold Niebuhr and Dr. Sherwood Eddy, have never prepared or sent out such a report, and most of the contributors do not know the actual disposal of their money.

In the appeal letter of March 15, 1939, it is stated that there was "only a small deficit in 1938." The exact amount is not given. The "profit and loss" statement appended to the appeal is incomplete since "wage advances" are not given. It is therefore impossible for the reader to know that the loss on operating account in 1938 was approximately $2,800 on the Delta Farm alone, since "wage advances" exceeded the sum available "for distribution to members" by about that figure. Deficits are to be expected in the first years of such experimental work, but they must, in my opinion, be fully and carefully described to all who are asked to contribute. My resignation is in part a protest against a financial and publicity policy which does not lay all of the facts before the friends of this work.

2. In my opinion essential democracy has not been achieved in the operation of the two properties. The age-old dilemma of authority versus democracy has confronted the organization and has so far defied solution. My own temperament and experience lead me to believe that success in such an enterprise is impossible unless every member of the cooperative group feels himself a responsible part of the operation, with at least some opportunity to influence policy and share in group decisions, with full knowledge of financial plans and position, and with reasonable security of tenure. Such an opportunity to share responsibility and such a security have not, in my opinion, been afforded to the rank-and-file members of the farms or to their elected councils. There has been a large turn-over in families, particularly in the colored race, making continuity of interest and effort difficult. Worker morale is correspondingly low, and efficiency has been impaired. Even members of the board of trustees have frequently not been consulted by the officers before major commitments were made. My resignation in part represents a protest against administrative attitudes and methods which I consider arbitrary and dictatorial.

University of Maryland, WILLIAM R. AMBERSON.
Baltimore, Md.

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for letting me see the above communication. I believe at certain points it is unfair, misleading and untrue. We have not been able to conduct a pure or perfect democracy from the first, starting with illiterate and impoverished sharecroppers, but I am amazed at the advance of our people in the matter of democracy.

There has not been a large turn-over in families in the colored group if in the last fifteen months we have lost but three families.

The facts with regard to the so-called loss on operating account, viz. $2,800, were as follows: We charged ourselves for depreciation on the Delta Farm $2,823.96. In spite of this heavy charge, we made, after deducting this, a net income for distribution to our members of $9,730.75. In expectation of a larger income, however, and deeply concerned for a rising and ever higher standard of living for our people, we advanced them in 1938 $12,548.17. That meant an over-advance of $2,817.42. That was owing to our generosity and concern for the workers. No hard-boiled capitalist employer would have made such an advance. This is not an unbusinesslike practice. The government and Farm Security Administration have made similar advances and have lost large sums in this way.

I believe our methods are sound. We have a credit cooperative with operating capital furnished by funds from the members' own income. They advance loans to the members and to date have never lost a cent.

Against this over-advance of $2,817.42, we declared a dividend from their own cooperative store of $600. With their stock in the store of $440 it means that they had in cash or credit $1,044 in 1938 in addition to the above $9,730.75.

On the pecan grove there has been considerable appreciation which has not been taken into account, but which will increase their future income. The net earned income distributed among our members, of the families with us for the full twelve months of 1938, averaged $360 per family. In addition, there were the "over-advances" added to this. This income is all too small, but it is twice the annual income of day laborers in the cotton south, and compares favorably with the average sharecropper income.

The farm is in far better shape than it has ever been. We have cut down on expenses $960 under last year's operations at this time. To avoid over-advances this year, advances have been re-

duced 25 per cent. We believe that we shall have a larger net income and more to distribute among the families and we are confident that we shall not in the future be attacked for making overadvances.

Delta Cooperative Farm, Rochdale, Miss. SHERWOOD EDDY.

An Author Amplifies

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of May 17 there is a brief comment on my little book, *The Meaning of* War. You say that the author "does not have much to say about such details as standards of living, economic security or unemployment." It seems to me you have missed the important point I have tried to make plain. Whatever the cause of war may be the important issue is how to obtain and assure permanent peace. If sin causes war, then peace may be assured by observing God's most important law, the law of love; because true love to God and to man will free the human heart from sin and there can be no war. Standards of living, economic security, or unemployment will all be settled on a satisfactory basis if true love to God and to man is the ruling motive of man's heart and will. The first obligation binding on any individual will be a sacrificial love to give his best and his all to the real needs of his fellow men. There would be no such thing as poverty or unemployment and the social security of every man would be a thing settled and determined by law, by government, by the determination of every man.

Otherwise love is but a pitiful thing and unworthy of mention. Henry Drummond was wise enough to call it "the biggest thing in the world."

Spuyten Duyvil, N. Y. JAMES W. JOHNSON.

The Pacifist Affirmation

EDITOR THE CHRISTIAN CENTURY:

SIR: Readers of The Christian Century will be interested to learn that the "Affirmation of Christian Pacifist Faith," which was printed in your editorial columns a few weeks ago, has now been signed by nearly 1,000 ministers, with new signatures still coming in every day. The statement was drawn up by the Ministers Peace Covenant group of New York under the chairmanship of Allan Knight Chalmers of Broadway Tabernacle. Since I served as secretary of the drafting committee and have kept close touch with the correspondence on it, a few comments on its history may be appropriate.

While the document as it appeared was eventually many times revised, it was drawn up on the model of a similar statement by the pacifist ministers of the Church of Scotland a number of months ago. After a draft acceptable to the convenors of the Ministers Peace Covenant of New York was arrived at, mimeographed copies were sent out to three or four hundred men and women whose views we had reason to think were in accord. The accompanying letter said that it was proposed to publish the affirmation when the first one hundred signatures were in. This was done. While there were occasional suggestions as to wording, the comments on the whole were not only commendatory but grateful and enthusiastic, many taking the trouble to write letters to express their appreciation. Among those who answered, only about ten per cent declined to sign, and most of these rendered the committee the courtesy of explaining their position in long letters.

A typical comment from those who did sign was that from Dr. Harry Emerson Fosdick, who thought the foreword somewhat "pious" but described the statement as a whole as a "powerful and trenchant expression of our faith."

One of the letters in The Christian Century which criticized the statement cast doubt on the openness of the method by which the names of the signatories were attached, basing it on the letter by Dr. Harold Cooke Phillips of Cleveland in which he withdrew his signature. Dr. Phillips' original letter expressed some doubt about his position on the ground of his belief in the validity of international police in a properly organized world community. In a penned postscript, however, he said he had just discussed the matter with a friend and was now willing to permit the use of his name providing the committee was willing to include it knowing his views. Concluding that the decision as to his position was after all Dr. Phillips' and nobody else's, we included his name. Further reflection on Dr. Phillips' part convinced him that the affirmation did not represent his position, and he wrote The Christian Century withdrawing, as he had a perfect right to do. No other signatory has followed his example.

The two criticisms of the affirmation which have appeared in The Christian Century both fail to come to grips with the one and only point with which the statement is concerned: the application of the principle of the cross to the choices which war compels Christians to make. The affirmation was written by and for religious people who believe "take up your cross" applies now. It uses language which centuries of Christian history have freighted with a meaning which is perfectly plain to anybody whose cultural roots have bathed in that life-giving stream. It is no service to the truth to obscure the one and only point of this statement by complaining, as one critic does, that the language is redolent of religion. Would the gospel according to Marx provide clearer terminology? Nor does the other criticism, that some of its authors are disqualified from believing that the way of the cross is better than the way of Mars because they receive higher salaries than the average, come to grips with its one affirmation. No signatory to that document is so simple as not to realize that in these perilous times the least of the risks he runs in publicly sponsoring this statement is the loss of all his income. These men have faced that fact, and have acted in spite of it.

Let the critics face this one point: How do you propose to overcome today's entrenched and rampant evil? What is your formula for loosening the hold of the British lion on hundreds of millions of protesting, exploited colonials? With what power do you expect to overthrow totalitarian dictatorship, overt abroad and incipient at home? Will you organize the masses to play the game of power politics, supporting the older as against the newer imperialisms, until at a propitious moment proletarian dictatorship can use the force of revolutionary arms to rise above the ashes of world chaos? That is the proletarian answer. It ends with hordes of slaves reducing civilization to a desert and calling it peace. The plutocratic answer espouses the "union of democracies" by which England, France and the United States can cover up our rapacity with the whiter cloak of the Scandinavian countries, while we arm to retain the fruits of conquest and if necessary impose by force our rule upon the rest of the world. That answer means another world war, another Versailles, more dictatorships, chaos. Both answers depend ultimately on big navies, bombing planes and poison gas. Both will reduce an organically interdependent world society to a madhouse.

Over against proletarian and plutocratic power politics lies the alternative way set forth in the affirmation. Overcoming evil with good, the way of the cross, begins with confession of and penitence for past sins, restitution for wrongs done, and a resolution never again through war to attempt the impossible feat of overcoming evil with evil. It disarms totalitarianisms by the only way that is ultimately possible: by leading faith-starved men to the totalitarianism of Christian faith at work organizing the world-wide community of the Kingdom of God. Its immediate political feasibility and relevance is set forth by J. Middleton Murry in two memorable sentences: "In defending democracy by war we shall lose it forever; in defending Christianity by war we shall annihilate it; in seeking socialism by war we shall achieve barbarism instead. We can defend democracy today only by surpassing it, we can defend Christianity only by being Christian, we can advance towards socialism only by refusing war: for what socialism is not yet strong enough, or convinced enough to do, pacifism has strength and means to do—namely, to reassert the ultimate reality of the individual man."

We must choose between this way and the blasphemy and futility of another holy war. The signers of the affirmation have made their choice. They invite others to stand with them by also signing this document.

New York, N. Y. HAROLD E. FEY.

NEWS *of the* CHRISTIAN WORLD

Church Union Seen in Offing

New England Denominations Foresee One Liberal Church in U.S.A.—New Head for St. Paul's School

(Correspondence from New England)

BOSTON, June 1.—Annual conferences which began their sessions as branches of the Methodist Episcopal Church closed them as judicatories of the great new Methodist Church. The announcement, as in the New England conference last Wednesday, was made impressive. A stirring address on the growth of laxity in morals and divorce, by Dr. S. L. Hamilton, called for a new method, a vigorous committee to build up the family in every parish. The Uniting Conference had appropriately named to this area Bishop G. Bromley Oxnam, a graduate and later a professor of Boston University. In an interview the bishop said, "The greatest task of the church is to judge economic practices by ethical principles and build a personality-making economy."

* * *

Predicts United Church In U.S.A.

At the Unitarian anniversaries, Pres. Frederick M. Eliot announced that "within a year steps will be taken to form a united liberal church in America." A resolution calling for an embargo on war materials to Japan was overwhelmingly voted, but one to change the neutrality law to permit exemption of the victims of aggression was tabled because of division of opinion.

Meeting earlier in the month at Northampton, the Massachusetts Congregational conference received cheering reports. Rev. F. D. Bennett of Boston, speaking for the city, said: "Formerly the community took responsibility for the church; now the church must take responsibility for the community." Rev. Harold B. White of Pelham predicted that "the new cooperation of rural churches will perhaps lead the nation in the greatest religious revival this country has ever seen." Dean Roderick Scott, of Fukien University, China, urged that "the church must become more ecumenical, more philosophical to win the East, more theological to ground Christians in their beliefs, more intellectual to hold the intellectual, more practical in its social gospel, and above all more religious."

* * *

Maine Leaders Envisage Future of the Church

Representatives of Maine denominations met at Bowdoin College, at the invitation of Pres. F. C. M. Sills, to hear delegates from four world conferences: President Sills, who attended that at Edinburgh; Rev. Franklin P. Cole, who was at Oxford; Mrs. Henry H. Pierce, the only woman at Utrecht, and Rev. Hilda L. Ives, who was at Madras. A statement drafted by a committee of which Rev. Rodney W. Roundy was chairman recalls that the Interdenominational Commission of Maine, organized in 1890, was a pioneer movement. It holds that the "four conferences started a vast process of re-education in church unity which will eventually reach every village and town in the world," and declares that, since both democracy and international good faith are rooted in religion, religion must be cherished if they are to grow. "If the last was the most outstanding of centuries in the growth of the church throughout the world, how glorious the future, with wise leaders, of one mind and heart, traveling in roads already built or projected!"

* * *

Prof. Norman B. Nash Heads St. Paul's School

On May 18, the Massachusetts council of churches, of which he was president for two years, gave a farewell dinner to Prof. Norman B. Nash, who leaves his professorship in Cambridge Episcopal Theological School to become rector of St. Paul's School, Concord, N. H. Dr. Nash explained his reason for leaving the teaching of clergymen to head a boys' school: "The tragic gap between education and religion must be bridged, or the world has reached the end. St. Paul's School seeks to make central the fact of God. Its motto is: 'Let us teach on earth the things which endure in heaven!' "

* * *

Andover-Newton Professor Retires

On May 24, Prof. Daniel Evans gave his final lecture as Abbot professor of theology at Andover-Newton, followed by a dinner in his honor. Dr. Evans, the child of immigrants, toiled in the mines of Pennsylvania till he was 18. After a long struggle, he became a minister and teacher of ministers, always the friend of labor and the champion of the application of Christian ethics to economics. The most striking utterance of the evening was that of Dr. A. C. Dieffenbach: "As I tell my own denomination, Unitarian, the trouble with the world arises from the neglect of theology. Dr. Evans has taught it when the task was hardest."

* * *

Dr. R. C. Cabot's Estate Goes to Charities

In his "last will and testament," Dr. Richard C. Cabot left a message which enforces all that he wrote and did: "Realizing that God has allowed me a life of almost unbroken happiness, in no way due to any merit of mine but permitted me in spite of grievous sins and shortcomings, I do now make this will." It gives most of his estate to charities.

* * *

And So Forth

The Old Colony Railroad, losing millions of dollars a year, wants to abandon all passenger traffic. The thriving cities and summer resorts of the south shore are in consternation. The commonwealth is investigating the problem. At the peak of its prosperity, 1920, there were only 233,112 registered automobiles in the state; according to present estimates they number nearly a million. E. TALLMADGE ROOT.

World Missions Movement Hit

Lack of Funds Ends Other Organizations —Church Pension Fund Suffers— Plan Worship Institute

(Correspondence from New York)

NEW YORK, June 5.—The third biennial institute of the Movement for World Christianity was held at Union Theological Seminary with Henry Wise Hobson, Protestant Episcopal bishop of Southern Ohio, Henry S. Leiper, Arthur E. Holt and others taking part. Begun after the publication of the Laymen's Inquiry, the purpose of the movement was to select missionary projects that met the standards of the inquiry and to secure money for them. It had little success in raising such money, or even in supporting itself, and is reported to be in the process of dissolution.

Another organization now closing up is the Public Action Committee, Inc., which has done much to energize the writing of letters by citizens to legislators on matters affecting international peace. The reasons for the decision were succinctly stated: "1. Because the board felt that citizens have become more conscious of their responsibilities in matters of government, and more articulate in communicating their views to Congress. 2. Because of lack of funds." It is turning over its lists of active and public-spirited citizens to other peace organizations.

The American Friends of Spanish Democracy, of which the late Bishop Robert L. Paddock was chairman and Guy Emery Shipler, John Paul Jones, Reinhold Niebuhr and William B. Spofford were committee members, has also been dissolved by the executive board because "the war is over." Its raising of funds for medical work and civilian relief will be taken over by the Spanish Refugee Relief Campaign, sponsored by the Medical Bureau and North American Committee to Aid Spanish Democracy, with a campaign objective of one million dollars.

* * *

Church Pension Fund May Curtail Benefits

For many years the Church Pension Fund of the Protestant Episcopal Church has maintained benefits higher than originally promised because the interest rate and its actuarial experience proved more favorable than had been anticipated. Now the marked drop in interest returns may force a corresponding curtailment in benefits. Not long ago the directors of the fund attacked the proposal to include church employees in the benefits of the national social security act partly because of the lack of "definite knowledge of what the social security act will eventually provide and require." St. Bartholomew's Church recently adopted the plan of the Church Life Insurance Corporation, subsidiary of the pension fund, for the purchase of annuity policies for its lay workers as a sub-

stitute for participation in national social security. The scale of benefits was comparable but payments of the parish's share of the premiums may be discontinued at any time in the discretion of the vestry.

* * *

Human Interest Story

The day the World's Fair opened a first son was born posthumously to a painter who died after a fall from a scaffold while coloring the ceiling of one of the buildings. On Memorial Day, when the boy was one month old, he was presented with an English-Hebrew edition of the five books of Moses and the Shema Israel in a locket on a chain. The donor was the committee on international justice and goodwill of the Brooklyn Church and Mission Federation and the occasion was the annual peace heroes memorial service. David M. Cory, pastor of the Cuyler Memorial Presbyterian Church, who represented the commission, said to the widow: "As your husband in his death symbolized the sacrifice incident to all progress, so your little boy in his birth symbolizes the hope for the future." "Everybody has been so sympathetic," said the bereaved mother, "except the World's Fair authorities." They did not like the public to be reminded that there were three deaths among the construction workers, and would not cooperate in the service.

* * *

Fight Propaganda Of Hatred

The indefatigable National Conference of Christians and Jews has secured more than 550 signatures of Protestant, Catholic and Jewish lay and clerical leaders (most of them apparently Protestant) to a statement warning Americans against propaganda of hatred. It condemns "atheistic communism, the fascism and nazism which promote racial hatred," and the persecution of Protestants, Catholics and Jews "wherever such persecution may take place and all propaganda which advocates such persecution."

* * *

Summer Institute On Worship

The Federal Council's committee on worship is inaugurating a summer institute on worship at Martha's Vineyard, July 30-Aug. 13. Courses in the history of worship in the church, conduct of worship, psychology of worship, understanding and using hymns, and choir training are to be given by Gaius Glenn Atkins, Oscar Thomas Olson, Fred Winslow Adams, Deane Edwards and others.

* * *

And So Forth

The Fellowship of Reconciliation is to conduct here, June 17-27, a training camp for Christian pacifist leadership. The "campers" will live at Union Settlement, do their own work, give two hours a day renovating property at the settlement, visit the World's Fair and explore areas of conflict in the metropolis.

William B. Millar, who for thirteen years was general secretary of the New York Federation of Churches, died after a stroke at the age of 73. He was a member of the City Affairs Committee that helped oust Mayor Walker, and was a prohibitionist and advocate of decency on the stage and newsstands.

BRADFORD YOUNG.

Accord Shown by General Assembly

Few Controversial Matters Engage Attention of Presbyterians—Vote to Confirm Homrighausen

(Special Correspondence)

CLEVELAND, May 31.—Now that the 151st General Assembly of the Presbyterian Church in the United States of America is over it is impossible to pick out any single event as dominating or providing a climax for the week's session. The ordinary business of the church was conducted from day to day without marked ascents into high excitement or descents into lagging interest. The Presbyterians can go home with a feeling that they have kept the spirit of unity in the bond of peace.

There was discussion and debate in the assembly; but there were very few closely divided votes. Only twice did the moderator find it necessary to call for a count, and then on quite minor matters. At no time was there any evidence of serious dissension. The appointment of Rev. E. G. Homrighausen to a professorship in Princeton Theological Seminary is a case in point. When the committee on theological seminaries made its report containing Dr. Homrighausen's appointment, the Rev. Elliott H. Moore of Minneapolis immediately came to the platform protesting the soundness of the appointee's doctrine, basing his attack on an article in the conservative magazine, *Christianity Today,* by Dr. Samuel Craig.

Homrighausen Confirmed

It was the sort of question which has produced many a storm in Presbyterian assemblies. But no crackle of thunder came out of it. A spokesman for the committee replied that all accusations against Dr. Homrighausen had been carefully looked into, that Dr. Craig had withdrawn his objections after an interview and that the committee had voted 22 to 2 to confirm the appointment. When the question was put to the assembly there was not the sound of a dozen voices out of the 900 against the committee's recommendation.

It was the same with the report of the committee on social education and action, a report which usually produces pyrotechnics in any large gathering. There was a motion to expurgate the section calling upon the governor of Alabama to extend mercy to the Scottsboro boys. After brief debate the motion was voted down by an overwhelming majority. There was a motion to amend the declaration on labor in such a way as to express condemnation of "the abuse of power by labor organizations" and calling upon labor to give more consideration to the rights of employers. When a commissioner from a church in Flint, Mich., declared that he could not go back home and look his fellows in the eye if the assembly passed such an amendment, the amendment was tabled by a resounding vote.

It should be pointed out in this connection, however, that the spirit of unity was not entirely due to an overpowering sense of Christian fellowship. It was partly due

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to the fact that many of the declarations on controversial questions were the soul of caution and the essence of generality. This was true of several sections in the report on social education and action, and all too true of a resolution on church and state which was presented during the assembly's final hour. This resolution expressed a desire to "live in relation with all other religious bodies and all loyal citizens interested in the upbuilding of our nation," and declared that the continued separation of church and state "will enable those of differing religious convictions to live in peace and unity."

Episcopal Emissary Cheered

Dr. Howard Chandler Robbins of the General Theological Seminary, New York, representing Presiding Bishop Henry St. George Tucker of the Protestant Episcopal Church, brought the attention of the assembly a second time to the question of union between Presbyterians and Episcopalians. Dr. Robbins spoke with great effectiveness, manifesting great sympathy toward and understanding of the problem from the Presbyterian point of view, and declaring that union of the two churches had passed from a state of insurmountable obstacles to one of "an interesting problem." To say that he got a warm reception is putting it mildly. If such a spokesman really represents the viewpoint of Episcopalians, it is safe to say that a happy union between these two great members of the Christian church is far from impossible. Perhaps Dr. Robbins' speech somewhat offset the disappointment that greetings from the Southern Presbyterians meeting in Montreat, N. C., like the greetings from the United Presbyterians, conspicuously failed to refer to Presbyterian union. Also qualifying this situation was a word of greeting from the recently united Methodists expressing a desire to resume discussion of union with the Presbyterian Church in the U. S. A.

Tell of Contemporary World Tragedies

The tragic sufferings and catastrophic changes of the contemporary world were brought close to the assembly by the appearance of Prof. Joseph L. Hromadka of the theological faculty of the University of Prague, now in flight from nazi wrath, and by various reports from the foreign missionary field. Without doubt these last stirred the convention more deeply than anything else. They told the grimmest sort of story, but with a ray of hope shining from the grimmest of them all—the plight in China. Here, as almost everywhere else in the foreign field, the missionary enterprise is laboring under great handicaps; but in China, where the situation is the starkest and the need by all odds the greatest, the missionary is received with open arms and his work has the most telling effect. It was in connection with the reports on China that the assembly showed its one instance of initiative, wresting proceedings from the hands of officials and standing committees and demanding a forthright declaration against the continued sale of American munitions and raw material for munitions to Japan, which, ran the resolution approval, makes our country an effective "partner in Japanese aggression."

HUGH STEVENSON TIGNER.

Will Remain in Federal Council

United Presbyterians Disregard 'Red' Charge—Plan New Pension System—Many to Aid Quaker Work Camps

(Correspondence from Philadelphia)

PHILADELPHIA, June 3.—The 81st annual General Assembly of the United Presbyterian Church of North America convened at Oak Park Church, West Philadelphia, with Dr. Thomas C. Pollock as pastor-host. For the first time in its history a lay moderator was elected: Judge H. W. Mitchell of Allegheny county orphans' court, an elder from Shadyside Church, Pittsburgh.

The two most important acts of the General Assembly were its decision to stay in the Federal Council and its plan to broaden the pension system. Despite opposition from some who alleged radicalism in Federal Council leaders like Bishop Francis J. McConnell and Prof. Harry F. Ward, United Presbyterians will continue in the Federal Council. Their pension fund, established in 1930, has had slightly more than half their 1,200 congregations participating. Hereafter, however, when a new pastor is called all their churches will be required to pay 7½ per cent of their pastor's salary into the fund. Eventually this will bring all United Presbyterian pastors under its benefits.

* * *

Ask for National Day of Prayer

The Assembly urged a day of national humiliation, confession and prayer. It was felt that the church rather than the government should issue the call. A new committee on church relations and union was appointed, which will consider the communication from the General Assembly of the Presbyterian Church, U.S.A., relative to organic unity.

Because of changing conditions, it was recognized that home missions in many presbyteries should be reorganized. The rural appeal was strengthened: "While the forces that rule the world are in the city, the forces that sustain the world are in the country." Rev. Glenn P. Reed has succeeded Dr. William B. Anderson as corresponding secretary of the board of foreign missions. Foreign missionary work is concentrated in Egypt, the Punjab (India), the Sudan and Ethiopia. Ten cents per week per member was set as a minimum goal in missionary giving.

* * *

Study Needs Of Synods

"What is the greatest need of your synod?" The answers to this query included: rebuilding the home altar, faithful attendance upon public worship, truer appreciation of spiritual power at our disposal, more pastors with more preaching and leadership ability, increasing loyalty, larger financial support, to be shaken loose from indifference.

One of the unusual features of the General Assembly was a visit to the Octorara Church in Lancaster county, Pa., the oldest United Presbyterian congregation in

America, dating from 1754. The edifice has been restored and presented to the moderator as a denominational shrine. The 1940 General Assembly will meet at Buffalo, N. Y.

* * *

180 Students Enlist for Quaker Work Camps

From 75 colleges and universities, 180 students have registered for the six work camps under the American Friends Service Committee, June 23-Aug. 18. Days will be spent in constructive physical work on needed community projects, evenings in group discussions, affording a unique exploration of social and economic problems. Camps will be established at Flint, Mich., where discussion will focus on the automobile industry; at East Millsboro, near Uniontown, Pa., in the bituminous coal district; at Sale Creek, Tenn., in connection with a TVA camp; in the heart of the cotton belt at Rochdale, Miss., where aid will be given in clearing land on the Delta Farm; and at San Pedro, the port of Los Angeles, the second largest American port in export tonnage.

With 5,000 German refugees now living in Cuba in terrible slum conditions, a Cuban estate has been leased by the American Friends Service Committee as a training center in handicrafts and agriculture. Emmet Gulley, who has been in charge of the Quaker relief work in Spain, will take charge of this new project.

* * *

Y.M.C.A. Commemorates Foreign Service

Fifty years ago, in Philadelphia, upon motion of John Wanamaker, the foreign division of the Y.M.C.A. was organized and two secretaries sent out to plant the "Y" in India and Japan. Since then more than 500 secretaries have gone out to 32 nations. Lester C. Haworth, the present executive secretary of the Philadelphia "Y," reports five camps for the 39th camping season this summer. Oct. 11 has been set for the first annual simultaneous financial campaign for 10 of the 14 branches, seeking $120,000.

* * *

Evangelical, Reformed Churches Form New Synods for Merger

Following the merger in 1934, nine new synods are being organized in Pennsylvania for the Evangelical and Reformed Church. Seventy congregations in Berks, Carbon and Lehigh counties have been organized into the Lehigh synod, out of the Lehigh classis of the Reformed Church, which had been the largest Reformed classis and needed no additional congregations in the new setup. Dr. W. Sherman Kerschner of the Heidelberg Church, chairman of the department of evangelism in the Pennsylvania council of churches, heads the newly organized Philadelphia synod. Dr. Theodore F. Herman, professor of practical theology at the Evangelical and Reformed Seminary, Lancaster, Pa., has been named as president, succeeding Dr. George W. Richards.

* * *

And So Forth

Dr. Abdel R. Wentz, professor of church history since 1909, has been elected president of the Lutheran Seminary at Gettysburg, Pa., succeeding Dr. John Aberly, who retires on Aug. 1.

A commission of 15, with Dr. Nathan R. Melhorn chairman, has been appointed by the federation of churches to arouse inactive citizens. It is felt that the inactive group consists largely of Protestant members and adherents and that their inactivity imperils freedom of conscience, worship and speech. A meeting will be held on June 5 for the Protestant clergy of greater Philadelphia to which each pastor is to bring not less than one nor more than five laymen.

After 16 years as pastor of the First Congregational Church, Germantown, Rev. Reed F. Landis has become general representative in the Philadelphia area for the American Sunday School Union.

Bishop Frank C. V. Cloak, rector of Christ Memorial Church, West Philadelphia, has been chosen presiding bishop and president of the general council of the Reformed Episcopal Church, succeeding the late Bishop Robert W. Peach.

The 112th annual conference of the African Methodist Episcopal Church in session here heard an appeal from Bishop David H. Sims for unification with the African Methodist Episcopal Zion Church.

Bishop E. G. Richardson has been welcomed back by the Methodists of the Philadelphia area, which in the new setup of the unification is in the Northeastern Jurisdiction. The Negro work in this area of the Delaware Conference has been placed in the Central Jurisdiction.

Rev. John Craig Roak, rector of Gloria Dei (Old Swedes') Protestant Episcopal Church, has been decorated by King Gustav of Sweden for his work of preservation around that historic Philadelphia landmark of the first Swedish settlements in America.

CHARLES DANIEL BRODHEAD.

Student Counselors to Meet at Berea

Five hundred college students and adult counselors will assemble at Berea College June 12-17 for the National Student Leadership Conference, sponsored by the student departments of the Methodist Church. Platform speakers of national prominence will address the sessions and seminars for basic study of problems will be held. Among the leaders of the conference will be Bishop W. T. Watkins, W. J. Faulkner, Harold E. Fey, David D. Jones, Georgia Harkness, Nelson P. Horn and Harold Ehrensperger.

Summer Union Services, Springfield, Ill., to Hear Noted Speakers

More than 150 central Illinois churches will participate in the 23rd season of Sunday evening open-air union church services at Springfield, Ill., this summer. From July 16 to Aug. 27, services will be held on the old high school grounds. Among the preachers to be heard will be J. C. Massee, Roger T. Nooe, Richard C. Raines, Henry M. Edmonds and Bishop Ralph S. Cushman. The summer union service committee will sponsor for the first time a church service to be held at the Illinois state fair, Sunday afternoon, Aug. 13.

Committee Reports Favorably On Neely Bill

On May 31, by a 15 to 3 vote, the committee on interstate commerce, U. S. Senate, reported favorably the Neely bill (S.280) to abolish compulsory block-booking and blind-selling of motion pictures. This report places the bill on the Senate calendar for action by the entire Senate.

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Churchmen Call Britain to Prayer

Catholic Peace Pilgrimage—Palestine Plan Widely Criticized—Death of Dr. Oman, Famous Scholar

(Correspondence from England)

LONDON, May 25.—"Surely on that day [the Festival of Pentecost] in this fateful year of the world's history Christian people throughout the world are called to unite in prayer that the Holy Spirit may come to bestow upon men the right spirit—the spirit of Christ—and to deepen and strengthen their loyalty to it." This is from the appeal which is signed by the Archbishop of Canterbury; the Archbishop of Thyateira, the representative in western and central Europe of the Orthodox Church; the Archbishop of Upsala; the moderator of the Church of Scotland, Dr. James Black; and Rev. Robert Bond, moderator of the Federal Council of Evangelical Free Churches.

From the Roman Catholic Church 4,000 people went on a peace pilgrimage to Walsingham in Norfolk, bearing a petition to Our Lady of Walsingham to intercede in the cause of peace. The petition, which was signed by 20,000 Catholics, was laid before the shrine in the ancient church.

On Sunday last Westminster Abbey was filled with girls and boys for a service in celebration of Empire Youth Sunday. Dr. Bond read the lesson and the Bishop of Croydon preached. Prayers were offered for the peace of the world.

* * *

Dean Inge on War And Prayer

Dr. Inge has given expression to some convictions that are in many minds at this time: "Europe is tossing uneasily in a nightmare which it cannot throw off. We think it unpatriotic not to join in the game of bluff which the governments are playing. But it is a horribly dangerous game. At any moment one of them may cross the line from which there is no returning. Who, except the German general staff, wanted war in 1914?

"Prayer for peace is the duty of all. But prayer means more than petition. It means that we must consecrate our efforts by bringing them into the presence of God, and conforming them to what we know to be his will."

* * *

Radio Brings Tidings of King and Queen

The journey of the king and queen in Canada has been a bright episode in a dark time. Thanks to the radio our people have heard descriptions and even voices from Canada, and in the same manner we hope to be kept in touch with Washington. Thanks also to Mr. Raymond Gram Swing, that observant journalist who speaks from Washington every Saturday, we are given an understanding of the American scene to which their majesties will come.

* * *

Palestine White Paper

On the Palestine white paper it is only possible now to say that it is condemned by Jewish opinion in this country, very severely by Dr. Weizmann, with more acknowledgment of the difficulties by Viscount Samuel. Labor and the Liberals are opposed to its provisions. The Labor amendment urges the House not to commit itself "pending an examination of the proposals by the permanent mandates commission of the League of Nations." Some Conservatives, including Mr. Amery, former secretary of state, condemn the settlement. In general it is doubtful whether the nature of the problem is understood by the main body of our citizens. They are only aware that the government is attacked for breaking agreements, which seem to them inconsistent with each other. It remains to be seen how far the government will be able to carry out its plans even if it has—as it will have—a vote in its favor in Parliament.

Everyone has great respect for Mr. MacDonald; it is admitted that he has taken, but in vain, enormous pains to secure an agreement between the Arabs and the Jews. There are alternative suggestions made by Lord Lugard, Viscount Samuel and Mr. Rothschild. It is impossible to report any enthusiastic welcome for this—the latest of solutions.

* * *

A Great Interpreter of Christianity

Dr. J. W. Oman died last week at the age of 78. He was a professor first and afterwards principal, from 1922 to 1935, of Westminster College, Cambridge. He was one of a body of scholars and teachers who made that college a place of sound learning and a center of inspiration for the whole church of Christ in this country and beyond. If a writer had to be chosen to represent in its height and depth the great tradition of the reformed churches, I can think of no one more worthy than Dr. Oman.

* * *

Diplomacy and Its Difficulties

The discussions of the proposed "pact" with Russia have not strengthened whatever faith we had in the latest methods in diplomacy. Someone said with justice that he could understand "secret" diplomacy and "open" diplomacy, but he did not like "leaky" diplomacy. They are the worst enemies of true journalism who fill the public mind with conjectures based, it may be, on hints and put forward as "on the best authority." The government, for reasons which we should leave for the present in the regions of conjecture, refuses to say why there has been this long delay. Probably, it thinks, to publish the reasons would be to increase their seriousness. Mr. Churchill and Mr. Eden both urged the importance of coming to an agreement with Russia, and I imagine the government would count these speeches helpful; but Mr. Lloyd George made a speech which has been gravely condemned as likely to "comfort" the dictators.

* * *

And So Forth

"Why not verbal disarmament?" asks that great journalist, Mr. J. A. Spender.

During the 25 years of its existence the Carnegie United Kingdom Trust has given £3,142,700. Of the original 24 trustees only seven were still alive at the end of 1938.

EDWARD SHILLITO.

N. Y. School Law Aids Religion

New Ruling Seen as Clearing Way for State-Wide Program—Church to Probe New Possibilities

(Correspondence from Albany)

ALBANY, May 30.—On May 20 Commissioner Frank P. Graves of New York state announced the department of education's new ruling relative to the use of school time for weekday religious education. The action came as the result of a hearing before a special committee of the Board of Regents in New York city. The power of the regents in this case is limited to advice and recommendation to the commissioner. The commissioner requested the advice of the Board of Regents and made known his decision as follows: "If the local school officials wish to authorize the excusal of children from the public schools for instruction in religious education during school hours and outside school buildings and grounds for not exceeding one hour per week of school time at the close of a session, the commissioner will not consider such diminution of school time to be a violation of the compulsory education law, provided that the superintendents and teachers charged with the administration of the school program approve the particular hour or hours of release as not interfering unduly with the administration and scholastic work of the schools."

* * *

Decision Does Not Go Far Enough

The decision clarifies the uncertain status of many weekday programs in the state and offers encouragement to communities which desire to inaugurate such programs but have hitherto been prevented by the adverse action of the state department. As a matter of fact, the decision does not go as far as Protestant and Catholic advocates desire. They have long sought the approval of existing programs of religious schools on "released time," whereas the decision approves only dismissed time "at the close of a session." However the department is not interfering with church schools held at other times. Hitherto the commissioner had limited new programs of this character, referred to him for advice, to the last half-hour on Friday afternoons of a school week.

* * *

Movement Begun In 1915

Since 1915, experiments in weekday religious instruction on school time have been conducted in various parts of the state. In 1925, some 150 school districts provided such instruction. In the same year, however, a group called the Free Thinkers brought legal action to stop such a school in Mt. Vernon, N. Y. The decision of Justice Albert F. Seeger in support of the Free Thinkers was based on the constitutional provision against the use of public funds for sectarian instruction and on that section of the education law which requires the pupils of compulsory school age to attend instruction for the entire time the school is in session. The Free Thinkers moved on to White Plains and in 1926 instituted action in the courts to compel the commissioner of education to discontinue the White Plains plan and other similar programs in the state. The plan at White Plains involved the use of one half-hour per week at the end of the week. The case went to the highest court in the state, the court of appeals, which confirmed the commissioner and the White Plains board of education in their rights against the Free Thinkers.

There was great rejoicing among church workers and a marvelous expansion of weekday schools until it was discovered that the commissioner had ruled that the decision, in his judgment, permitted the use of only the last half-hour at the end of the week. This ruling and judgment appeared in Law Pamphlet No. 6, issued by the department in 1927. Attempts to get the commissioner to revise the pamphlet were ineffectual. Judges and churchmen contended that the Free Thinkers apparently had won the case, because so many communities were discouraged from attempting weekday schools on such a limited basis.

* * *

Superintendents Ignore Ruling

Many school superintendents ignored the ruling, especially where the program of weekday schools had been long established. The commissioner did not interfere unless an appeal was made to his office. In 1937, such an appeal for instruction came from the board of education at Albany, where the weekday schools, established in 1924, were held on "released time" at various hours on every day in the week, but no pupil received more than one hour of instruction. The plan enabled the employment of full-time instructors in religion. The appeal resulted in the modified application of the ruling in Law Pamphlet No. 6, so that the schools had to be held during the last hour of the school day and only part-time instructors could be employed. This ruling of the commissioner applies throughout the state.

* * *

State Church Council Will Study Situation

At the New York hearing, the Protestant and Catholic groups stood united for "released time." The Jewish and secular organizations, with one exception, opposed any change in the situation. The decision was therefore a compromise between the two extremes. As Dr. Wilbur T. Clemens of the state council of churches initiated the request for a hearing, it is significant that the council should have arranged a state-wide conference on weekday religious education at Syracuse June 2-3. At this conference, it is expected the possibilities for expansion and improvement of weekday religious instruction will be noted. The conference is under the general direction of T. Basil Young of the state council. Other leaders include Dr. J. Cayce Morrison of the state department of education, Rev. W. Dyer Blair of New York, Miss Florence Martin of Dayton, O., Rev. Kenneth Cober of Syracuse and many principals and teachers in weekday schools.

* * *

Albany Reports Progress in Religious Education

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reports a most successful year. The enrollment in the weekday schools increased from 635 to 910, in the vacation schools from 570 to 709, and in the leadership schools from 141 to 214. With one full-time worker and several part-time workers, the council is organized for community service almost as effectively as in the days when it had four full-time employed workers.

On May 9 the advocates of leadership education held a conference at the Mizpah Hotel, Syracuse, with Dr. Erwin L. Shaver of the Congregational-Christian Society in charge. A goal of 20,000 registrations in New York leadership schools by 1942 was approved. Rev. T. Basil Young, director of programs in the state council of churches, is in charge of the expansion program. GEORGE L. CUTTON.

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Breach Widens in India Congress

Bose Forms 'Forward Block' to Oppose Gandhi—Congress Protests British Plans for War Emergency

(Correspondence from India)

TIRUVALLA, TRAVANCORE, May 17.—The emergence of a new party in the National Congress, called the "Forward Block," under the leadership of Subash Chunder Bose, is an event of considerable importance. Mr. Bose was elected president of the Congress at its annual session the first week of March. His election was considered a defeat of the party pledged to attain freedom through nonviolent methods, and since then there have been acute differences within the Congress arising out of this conflict of ideologies. A few days ago Mr. Bose resigned the presidency. Mr. Rajendra Prasad, who held this office before and is a devoted Congress worker, was appointed to succeed him.

* * *

Gandhi's Influence Against Bose

Now Mr. Bose has initiated the Forward Block, which intends to mobilize all radical and revolutionary forces in the country and start an immediate mass fight for independence and against British imperialism. Gandhi has thrown the weight of his influence on the side of the party which is committed to methods of nonviolence and truth. While Mr. Bose and his sympathizers urge that an ultimatum be given to the British government, demanding complete independence within a fixed period on pain of mass civil disobedience, Gandhi and other nationalist leaders think that such a step is premature. They point to the corruptions that have come into the Congress organization since its acceptance of office in eight provinces, and to the increasing tension between Muslims and Hindus, as proof that the time is not yet ripe for drastic action.

* * *

Leader Outlines Aims Of 'Forward Block'

In an address he gave before a mass meeting in Calcutta, Mr. Bose outlined the stand of his group. "What is the difference between the Forward Block and any other group within the Congress? First, the Forward Block desires to carry out the Congress program not with a reformist or moderate mentality, but with a revolutionary mentality. Second, it has an advanced program of its own, which it will try to persuade the Congress to accept. This program has as its objective the early attainment of India's independence. . . . For some time past, we have been drifting toward constitutionalism. . . . I do believe that when Congress men took office the prestige and strength of the Congress were considerably enhanced. But unfortunately signs are now apparent that our ministers are slowly being absorbed into the administrative machinery and are gradually losing their revolutionary impulse. The truly Gandhian spirit of nonviolent noncooperation is being smothered by the newly developed parliamentarian constitutionalist mentality. . . . The remedy to my mind is a resumption of the fight for independence which was suspended in 1933. I have been told by those in authority within the Congress that the country is not fit for a struggle with British imperialism. . . . I still maintain that the country is fit for a nonviolent struggle and is only awaiting the correct lead from the right quarter."

* * *

Congress Reaffirms Stand on War

At the recent meeting of the All-India Congress Committee, the following resolution, moved by Mr. Jawaharilal Nehru, was adopted: "In view of imminent danger of an international war the All-India Congress Committee reminds the country and all others concerned of the national policy in regard to war which the Congress has often proclaimed. This policy will be strictly adhered to and the Congress is determined to oppose all attempts to impose war on India and use Indian resources in war without the consent of the Indian people. The committee has noted with disapproval that a small body of Indian troops has been sent towards Aden. This can only mean that they will be used for British imperialist purposes."

* * *

Protest Change in Government Act

The British Parliament is now proposing to amend the Government of India Act of 1935, with a view to concentrating all power, in the event of war emergency, in the hands of the central government, which is not responsible to the popular will but functions as the agent of British imperialism. The Congress Committee has resolved to offer uncompromising opposition to this amendment contemplated. Its declaration reads in part:

"While the Congress is not interested as a rule in amendments to the India Act and has worked for the whole Act to be ended, it cannot tolerate an amendment which strikes at the very basis of provincial autonomy and renders it a farce in case of war which, in effect, creates a war dictatorship of the central government in India and which makes the provincial governments helpless agents of imperialism. Any attempt to impose such an amendment on India must and will be resisted in every way open to the Congress. The provincial

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governments are warned to be ready to carry out the policy that is determined upon by the All-India Congress Committee or by the working committee, as the case may be." P. OOMMAN PHILIP.

Buchmanism Helped Bring Munich 'Appeasement'

Ernest Sutherland Bates, writing in the current *American Mercury*, says that Dr. Buchman's moral rearmament campaign provided the British tories with a respectable escape from the European crisis of last September, heated the oven for cooking the Munich custard, and provided one of the impulses for Mr. Chamberlain's actions on that occasion.

Conscientious Objectors Forced to Serve

Of the 219,000 men registered under the new British conscription law, 3,775 are conscientious objectors who will be assigned to some form of compulsory non-military service.

Plan Seminar on Problems of Pacific Area

The Silver Bay Association announces for July 17-29 a special seminar dealing with the problems of China, Japan, Russia, the Philippines and the United States in the Pacific area. It will be conducted by Dr. H. W. Luce, long identified with higher education in China and a recent lecturer at Hartford Theological Seminary.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Flying Irishman, The

(Douglas Corrigan) (RKO) Corrigan's life and the story of his famous flight told in simple biographical style. Interesting as fine example of determined ambition and perseverance winning out over poverty and discouragement. Appealing personality atones for woeful lack of acting ability.

For A: Fair. For Y: Very good. For C: If it interests.

For Love or Money

(June Lang, Robert Kent) (Univ) Much hilarious fun and hectic thrill in preposterous yarn about $50,000 cash lost in transit between big race-track bookie and unknown millionaire winner. Hectic romance, dire death threats, crazy chase sequences, nitwit actions, and nobody suffers after all!

For A: Depends on taste. For Y: Doubtful. For C: No.

Gorilla, The

(Ritz Brothers, Anita Louise) (Fox) Refilming of old burlesque mystery thriller. Slapstick antics of the Ritz Brothers as dumb, frightened detectives fail to amuse and stock scare devices, secret panels and the like, fail to thrill. Absurd, complicated plot. Patsy Kelly provides best comedy.

For A: Hardly. For Y: Perhaps. For C: Too exciting.

Juarez

(Muni, Aherne, Rains, Garfield, Davenport, Crisp, Sondergaard, Bette Davis) (Warner) Masterpiece of historical drama, accurate, powerful, splendidly written, acted and directed, and at same time document on democracy vastly impressive in present world situation. Just as good with fewer grewsome scenes.

For A, and Y: Outstanding. For C: Too strong and beyond them.

Mikado, The

(D'Oyly Carte Opera, Kenny Baker) (Univ) Expert, English-made version of famous light opera, rich in color, costume and sets, delightfully sung and acted with all the flavor, spirit and satirical humor of original. Will delight all lovers of Gilbert and Sullivan.

For A, and Y: Excellent. For C: If it interests.

Return of the Cisco Kid

(Warner Baxter, Lynn Bari) (Fox) Engaging Mexican Robin Hood, after his fake execution, meets heroine on stagecoach he had meant to rob. Instead, redeems her mortgaged ranch from tricky sheriff with sheriff's own money! His thwarted romance is pleasantly pathetic. Thriller not overviolent.

For A: Good of kind. For Y, and C: Good thriller.

Some Like It Hot

(Bob Hope, Shirley Ross) (Para) "Small time" promoter breezes along on bluff and brass till his troup deserts and climbs high. Devoted heroine brings down-and-out hero back into picture. Tortured "swing" music a big feature. Cheap exploitation of a ne'er-do-well.

For A: Feeble. For Y: Little value. For C: No.

They Made Her a Spy

(Sally Eilers, Allan Lane) (RKO) Hero and heroine, secret service operatives, are planted as members in spy ring but unknown to each other. All is solved by suicides and killings. Features supposed gang-shooting of chief of F.B.I. and a suicide dive from top of the Washington monument!

For A: Ordinary. For Y: No. For C: No.

Best Recent Family Films:

Three Smart Girls Grow Up	Spirit of Culver
The Hardys Ride High	Story of Alexander Graham Bell
East Side of Heaven	The Streets of New York

Best Recent Films for Adults:

Hound of the Baskervilles	Wuthering Heights
Dark Victory	Union Pacific
Crisis	Confessions of a Nazi Spy

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